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THE BETTER WAY.

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L. BARNEY.....EDITOR
Assisted by a Corps of Able Writers

CINCINNATI.....NOVEMBER 3, 1888

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THE ROSTRUM.

"THOUGHTS AS THEY OCCUR ON THE WAY TO CHURCH."

Extracts from Lecture by Mrs. A M. Glading, at Memorial Hall, Cincinnati, Sunday, October 28 1888, for the Congregation of the Society of Union Spiritualists.

INVOCATION.

Infinite soul, whose might, strength, and majesty fills all space! we, thy children, are here assembled for the purpose of drawing closer together in unity with which we blend our aspirations. The ministering angels who stoop to gather the human threads, may each one feel that it is a brother or a sister they are approaching in this work. May each human child remember its duty to do good. Oh, God! we, thy children, would draw near to the spiritual table to feed upon the bread of truth. And may we meet again from time to time to learn, and may each then work out the destiny of God's will and God's law!

LECTURE.

On our way hither this beautiful morning, this subject came to mind, as, hastening in every direction, we saw the human family busy and filled with something, all were eagerly trying to reach or enact. And, amidst it all, we could note how the many good mornings were appreciated, for it was a human tide pouring out into the inspiration of the sunshine of to-day.

Now, where is that trim young girl there hastening to? Most likely to some church, and, perhaps, but thinking of the music sweet she will produce, and the effect she will make on the congregation. Her cheeks are flushed with the thought, and her bright, blue eyes are dancing, as, with fair hopes, she enters the portals of the church and takes her place. But what does she realize? It is not long before her eyes grow dim and her form feels wearied, and just because she cannot interest herself in the preaching of to-day. No new ideas infil the sermon, and she has outgrown the old; her bright, young face seems to speak more of a happier religion than such as this. And there, too, the young man finds his seat; but, as the music dies away, he becomes a listless mortal, having heard the text too often to care about it any more; and so his mind wanders on to business—his week's duties, and he knows nothing of the sermon.

Next comes the old man, tottering to his pew, and, ere he takes his seat, he places hat and cane just where they fit in that accustomed corner. Then comes forth the handkerchief with which to wipe his glasses; makes ready to hear an interesting talk. But what can be the matter! Does he not hear so well as in the days of yore, or is the minister's voice not now so strong as in the past? He does not listen, either, although the former may have drawn the highest thoughts from the good old Bible. Nay, he cannot; he sits alone—no wife, no children that once were there. Some have grown and wedded and are far away; others are now in the spirit-world. The pew is empty; his heart fills with a tenderness that memory crowds upon him, and he loses the sermon. He leaves with the rest mechanically, and then but realizes where he is. He tries to recall what has been said, but, too, has forgotten the text. Can you blame him?

There is the elderly lady, with mind full of duties, thinking of her work, and thus not filled with worship. She, too, recalls the days gone by, and, in her reverie, hears not the sermon—and, more, she, too, forgets the text.

What good is there in rushing on to church if not to learn its lessons? Something more that's binding is wanted by the soul. New thoughts are lacking to be remembered for the week, and serve as food the spiritual seeks. That bug bear of an angry God and worn-out creeds routine the day, and such do not infil the soul.

And here let me, like Bunyan, dream a dream that may yet be enacted in your Cincinnati. Let us place the past centennial at some future date—a century hence; and instead of plodding to church as now, we see the maiden feeding on the elements that then surround her, and through her inspiration breathing such religion only as tends to elevate her, feeling that she is of use unto the world as much as any man. And when upon the pulpit are placed books containing greater wisdom—giving facts and explanations, she cannot but remember what the preacher has been saying. And may the old man then realize that his pew is no more empty, but seated by his side are those who have gone before. And may that kind old lady, too, remember now that higher thoughts than house-work are entering to her soul.

Let us go through the streets and see how many places of enticement now allure the young. 'Tis because the orthodox religions do not interest them. In place of these saloons we see bright kindergartens, supported by sweet woman's motherly care. 'Tis not the churches though we wish to see removed for we are not iconoclastic. The emblems of the past are all we wish torn down, and in their places maps and charts that teach the nature of the starry universe. Instead of gold laced altars, mechanism constructed to show the movements of the worlds.

And furthermore, Sunday then shall be a day of rest, and not, as now, to church against one's inclination—except to hear the laws of nature taught, or be instructed in those truths that lead to holier ends. Have libraries to which the laboring man may go to gain the knowledge which our sciences reveal. Open spiritual channels where man can learn to choose between right and wrong, and where no prayers are needed, but truth to lead him on. Let us worship God in the open fields; by learning of his laws, and thus come nearer to Him, and to each other. May this dream come true, for in it we see the religion of the world.

Newspapers, forerunners of this event, exist already, bearing the olive branch and carrying peace from place to place. and in this city we have one which is doing all to lead us to that Better Way!

Let us struggle, therefore, to achieve that end. It may seem as blasphemy when we say, instead of Bibles let us take the Age of Reason—jot down the truths that strike our sonls and thus progress onward without end. Lay aside the old, and worship that new God who comes with higher revelations to our yearning hearts. Not as a personal God, but as an individuality of soul of which each one is a part. Let us work out a higher and holy centennial so that our dream may be realized, and we may see humanity everywhere more and more becoming spiritualized. In that event they will advance to comprehend the laws of God as already revealed in your present century!

BENEDICTION.

And to the infinite God, may each and every child feel that he or she may lean, and in sweet thought of Him be comforted. May angels be companions of each and every one.

After the lecture, Judge Holbrook, who happened to be present, was invited to the speaker's stand to say a few words to his many friends in the audience. Though not intending to express more than his gratification of what he had just heard coming from the lips of the inspired medium, he entered into an interesting recount of his past spiritual career, and his ascension to Spiritualism, where the fetters of creedism were broken and made him a free man. His little history was listened to with much attention and generously applauded at the close.

Hereupon Mrs. Gladding resumed the floor, and gave a series of wonderful tests, beginning with a lady, and while passing along the aisles, was alternately attracted to both sexes—winding up with a babe of perhaps a year and a half old, whose bright eyes fixed themselves upon the speaker, and as if conscious of the reading, remained motionless during the whole process—this giving the seance a most pathetic and soul elating termination.

IN THE EVENING

Grand Army Hall was almost filled to its utmost capacity, 415 tickets having been taken in at the door, without counting those who were entitled, officially, or as privileged persons to admittance. The subject of discourse, as the control said, was taken from "The Little Things Around Us." It is the little things in this world which are often of the most importance. Take those two little words of four letters each, "hate" and "love," for example, and note what fearful struggle they can cause within the human soul—what influence they exert in all the affairs of life. Add fear and hope, and we have two more words of equal importance, as from hate comes fear, from love comes hope—hate not only producing fear in others, but makes him cowardly who possesses it, and love not only inspires with hope, but makes him hopeful who possesses it.

Then comes another little word of but three letters—one that causes very much misery, a profusion of tears, the widow's cry, and the nation's sorrow, and that is war. The results accruing from this little word are even greater than them all. Another little word—one with no limit to its powers, one that embraces all, one that can lead the tide of individual human affairs as it will, and this is mind!

Mind is eternal: it is the creator of thought, and without thought, there is nothing. The simple thought may unfold and assume gigantic proportions, and so from the little things around us, the greatest powers and results are often born. Electricity as one has become the servant and obedient slave to man. Its use was suggested by a toy, and though at first seemed harmless, simple, what mighty force have we been dealing with, and note its mighty powers.

Man must not overlook the little things of life, for everything begins existence from the simplest form,—this universe itself began with but an atom. So man must create, beginning with the barest as the fundament. The alphabet was thus created—containing single letters, and yet in combination what wonderful results. At first, too, difficult to master, but still we learn them one by one; then spell, then read, write books, and finally volumes upon volumes. These little letters, like the atoms of space, have led to great results. And when through this our mind is enabled to contemplate and obtain comprehension of the wonderful laws of life, we reverence those who laid the plan, though ridiculed perhaps at first for harboring such simple thought or wasting time upon such little things. Did not our cause, so great, sublime, spring from the tiny rap? Have not the great inventions of the age sprung from the merest hints? Little by little the plans unfold themselves for further ends, and so we struggle to tear from the mysterious bosom of the unknown its hidden truths.

Sound and color, also unimportant to our casual notice, when utilized in proper shaps, led to sweet music, painting and accomplishments that elevate the human mind. Of the latter we will give some hints that may interest our hearers. We know that mediums often see bright flashes, like tiny lights appearing just before them, or in conjunction with other beings. Such have their meanings, but pertain to causes rather than effects. The physical are red, yellow, white, and tell of matter; the mental, pink, blue and golden tints and refer to the spiritual. Red bespeaks of fever, sickness and disease, and yellow of generic forces, active like those within the sun; but white in palid hue, of death—the end is near. And pink of motherly love, of tender, sweet affection, while blue betrays the thinker—calm philosophic mind. The golden rays, too, of generic forces, but of the spiritual order—the scientist, inventor and one who can penetrate causation—the gifted ones of earth. And all together interblending, of prophetic vision, for such is God, and they, too, can comprehend him best.

This, too, belongs to little things around us, but of much benefit when understood. And so to comprehend the Deity, we must know of those little facts that present themselves at every moment of our lives.

After the lecture Secretary Grooms read a resolution of thanks tendered Mrs. Glading by the Society of Union Spiritualists, in appreciation of her extremely satisfactory services while in Cincinnati, and which was responded to by the recipient in heart-felt, glowing words of grateful acknowledgment; reaping thereby an active applause from the audience.

After a most beautiful rendition from the musical trio of the society, the medium stepped forth to begin the work that so many eager hearts were longing for, viz: giving tests through her other medial gifts. Besides the twenty-three psychometric and clairvoyant readings given in the morning, she gave forty-nine more, during the evening, summing up in an achievment well worthy of being recorded in the annals of the yet early history of Modern Spiritualism. Thus ends one of the most pleasant epochs of the spiritual cause in the city of Cincinnati.

From Our Reporter's Note Book.

A PLEASANT ENTERTAINMENT.

The entertainment, given for the benefit of the Cincinnati Society of Union Spiritualists, at Grand Army Hall on Wednesday evening, 24th Oct., was in every particular, a marked success. Upwards of five hundred persons were in attendance, which alone speaks well for the interest taken in affairs concerning the cause; and as for the parts rendered, for the amusement of those present, it was on the whole well-done—nay, nobly done, for those who do and give their best for the good of a cause, have given all they possess; and in this respect it was all the more appreciated, from first to last.

The musical portion of the entertainment consisted of piano duet, piano solo, song (soprano and bariton), and two trios on popular instruments of the day, which elicited a good share of attention and was heartily applauded. A humorous song (character costume) with guitar accompaniment was well presented. Prof. Frank Bosworth not only pleased the audience with a song, but was specially invited to rehearse Shakespeare's "Seven Ages of Man," which he did with marked effect, and thereby earned the approbation of many for his painstaking in the cause.—Among other recitations were "The Old Settler's Meeting," "The Polish Boy," and others, delivered by lady members of the Society, and more than appreciated—they were lauded. Among the children's share in the programme "The Curfew shall not ring to-night" created the most surprise on account of its underking alone, much less its good rendition; while the other little maidens deserve all the credit and praise that can be bestowed upon them for their labor, and study, and all else they did to help the good cause of Spiritualism. Love acts are repaid with happiness within; and if nothing else, this ever will suffice, for those who feel the sweet and tender influences of love descending upon them from some spirit source, wish nothing more in life, or of that which life can give. It is the essence of existence,—and such is heaven, whether on earth or in the land beyond.

In addition to the above, each holder of a ticket was entitled to a prize or a present of some sort, and although some did not obtain their money's worth, but which none seem to regret for all that, others thought they had been specially rewarded. Gold cuff buttons, boxes of cigars, etc. were profusely exhibited by lucky winners, while the two principal prizes were carried of by Mr. Dan. Fuchs, whose number drew the gold watch, and Mrs. Weeks, the silver watch.

Such entertainments are not only socially, but morally beneficial to the cause, and with variation, cannot be too frequently gotten up. Social seances have also become a popular evening pastime of late, and may be made both interesting and instructive. Every Wednesday evening the Spiritualist hall is open for a soiree of this kind. Admission 25 cts. on each occasion. All are invited.

AN INTERESTING SEANCE.

The second seance held by Mrs. Bliss at Dr. Walker's residence on Fourth street, was even more remarkable than the first, forty-seven different spirit-forms manifesting. Among those present who received the most convincing evidences, were, Mr. Helleberg, who recognized and conversed with his son Emil; Mr. Phillips, who instantly recognized his son Harry as he made his appearance, and afterwards conversed with him; and THE BETTER WAY reporter, who was called to the cabinet by a spirit friend, giving her name first, and then in response to a question took his note-book and pencil and wrote "All is well. L."—this spirit also being fully recognized. Others assured one another that they had identified friends or relatives, but all added testimony would not convince as much as one individual experience. To see is to believe, and when an honorable citizen invites, to his home, a lady whose very greeting assures of honesty and true spirituality, who there, without preparation, in the face of thirty witnesses, exercises her gift for spirit materialization, and produces a variety of forms of both sexes, from a child up to a man (an Indian) of six-and-a-half feet, it becomes impossible to doubt, and when once convinced, love and gratitude take the place of skepticism and levity.

To enumerate the spirits in detail would probably be uninteresting to some, while those who were present know it, and those who desire to know, may find by seeking,—only to those who are familiar with "The Cabinet", as Billy calls the spirit-band of the medium, it should be known that Blueflower still lives and does her part of the work faithfully, and wishes her good friends to remember this—a complaint having been made that she is too frequently forgotten, while her antagonist gets all the credit. She says "it's always Billy, Billy, Billy."

But when the latter says "cor-rect" or "don't mention it," it conveys a heart full of goodness and food for reflection, and when he enlivens the desponding soul with joyful greetings, he has effected more good than drugs or medicines can do in a year. He calls Mrs. McCarthy an Italian from Cork, and when he espies a pretty lady in the circle, often, under pretense of telling her a secret, steals a kiss, and by way of apology, offers to take it back again, if offended. But who would be under the circumstances?

However, before closing, the gas-light was ordered to be turned on in place of the tapers, and amidst this glare, the spirit-forms in white contiuued to show themselves in rapid succession for several minutes at the centre, while the medium's black dress was partially showing at the lower end of the aperture, and while the last face was yet exhibiting itself, the medium arose, and in a trance condition, threw aside the curtains and stepped out, but in a few seconds returned again, and as she was passing through the central aperture, a white form appeared at the side. Immediately the voices of Billy and Blueflower were heard in rapid succession, and often together, censuring each other. This continued until the medium arose and stepped out fully awakened—holding the curtains back so as to expose the whole interior of the cabinet. It was empty. The medium had regained consciousness and this put an end to the materialization of spirits.

Many a blessing was showered upon the medium by the guests before departing; and all went away wiser and happier.

A TRUMPET SEANCE.

Outside of Cincinnati little is known of trumpet mediums, and a stranger to the term does not readily conceive that the manifestation of independent spirit voices is synonymous with it. At the seances given by Mr. J. W. Fletcher, 55 Carlisle Avenue, every Monday, Tuesday, and Thursday evenings, the above feature is an important one, and furnishes much food for those who make the phenomena of Spiritualism a special study. The medium is not conveyed into a trance that is usually the case with those through whom physical manifestations occur, but simply seats himself beside the cabinet in a conscious state and is thus enabled to witness the manifestations with the rest of the company present. The trumpets consist of tin horns about three feet in length, and which are manipulated by the spirits to speak from; the same being held aloft or carried through mid air, and during this process the voice of the spirit is heard to issue therefrom in intonations varying from a whisper to the coarse voice of a man.

The necessity of this instrument leaves one to infer that it takes the place of the vocal organs otherwise required by the spirits to speak with, and consequently less taxing on the medium's emanations utilized by the spirits for this purpose. At all events, it is an interesting phenomenon, and in testimony of these voices coming from the departed, names are correctly given to strangers who visit these seances for the first time, and therefore positively assured against any pre-arranged plans for deception should anyone suppose such a thing probable or desired on the part of the medium; which it is not for Spiritualism does not even proselyte, much less endeavor to gain converts through such means. The only object of the spirit world in producing these various classes of phenomena is to prove the immortality of the soul, and it needs many methods to reach the many minds of earth's people. Besides these trumpet manifestations, a variety of spirit forms, from a five year old child to a six-foot adult, male and female issue from the cabinet and pass around the circle, touching and whispering to the auditors, and may be fully recognized as friends, relatives or acquaintances, the illumination in the room being sufficient for this. A descriptive account of Mr. Fletcher's seances may be found in another column of THE BETTER WAY.

Arkadelphia, Ark.
October 29, 1888.

To the Editor of The Better Way.

A few earnest Spiritualists of this place met at the residence of Dr. J. D. Adams, on Sunday, July 1, 1888, and organized a society for the investigation of Spiritualism. Dr. J D Adams was elected President; Mrs Callie Obaugh, Secretary; M. Y. Thompson, Treasurer; and B. G. Sweet, Corresponding Secretary.

Our regular meetings are held on the first Sunday in each month. The society is very small (sixteen charter members.)

There are many people here who request admittance to our family circles; but as we have no developed mediums we can not admit a promiscuous crowd.

A cordial invitation is extended to any honest test medium to stop over with us, and help to gather in the fruit that is already ripe. Yours fraternally,

B. G. SWEET,
Cor. Sec. First Society of Spiritualists.

SPIRITUALISM.

An Address Delivered by R. S. WOOLFORD, before the First Spiritualist Society, of Little Rock, Arkansas, Sunday, Oct. 8, 1888.

To dwell upon Spiritualism in such manner as will prove interesting to you is not an easy task, especially when it is a well-known fact that among its public advocates are some of the highest intellects of the present day. But, as I am before you according to promise, it is my duty to make the attempt.

You are all more or less interested in the oft repeated question, "When a man dies will he live again; and, if so, where?" As to myself, this problem relative to a future existence has long since been satisfactorily solved. More than twenty-seven years of my life, as opportunities would permit, have been devoted to its study and a classification of the truths which have been laid before me through its varied phenomena. I asked, and, having faith that I would receive, I sought for the truths of immortality; and be not surprised when I assure you that the harvest so far has exceeded my expectations when I commenced the labor.

To you it would be tiresome to listen to a recounting of my detailed experiences in clairvoyance, clairaudience, and walks away from the body into that "silent world," as many prefer to speak of it in muffled tone, leastwise they awake the dead. Instead of being a dead world it is a live one, and one that has surprises in store for many who are journeying toward it, when they have seen as much of it and as many of its citizens as has been my fortune in years past. It is a natural world, peopled with ex-citizens from this mundane sphere of life. In those walks I have met and conversed with many old acquaintances; they knew me and I them. They knew that I was still a mortal, and I was well aware that they were spirits. I have seen their residences, their churches, their cities, and much that pertains to their mode of life.

Also, in those walks, strange as it may seem to many, I have seen various specimens of animate life below man—nothing is lost in the wisdom and economy of nature. They came into this world before man came; they will be withdrawn from it before man leaves, because that cycle of time will have been completed, and this era to other eyes will be hailed with joy, as it will be the ceasing of the flow toward earth of sub-divided soul life, and thereafter the general advent upon earth of reincarnated life, or souls who have lived in the human form before. The man of that far off future will have no fear of death, as his spiritual being in the ascendent he will walk the earth, and, face to face, converse with his dead ancestors. Then the cloud doubt which floats twixt many of us and death, will have been transformed into light, and being master of his body instead of dying as we die, he will dissipate the mortal structure when it has served his purpose and pass into the higher plane of life. But as I did not come here to talk of reincarnation, nor of the higher race that will dwell upon this planet after it has passed through many convulsions and transformations, it is meet that I round to, as it were, and again remind you that as the spiritual will soon be the real world to each one present, it is well to know that if we expect to dwell over there in cities whose streets are straight, and the squares thereof are square, it is all important that each one of us live a square life here, in all that word implies.

We all have responsibilities placed upon us—to our families, the state, and toward each other as citizens, and if we discharge them faithfully and to the best of our ability, in that future state of existence we will inherit the earned blessings of a well lived earth life.

Clairvoyance, one of the avenues through which this spirit world is revealed to mortals, may, for its better elucidation, be divided into first, open eye conscious, and second, closed eye conscious.

Open eye, conscious clairvoyance is produced by the spirit operators, or control of the medium, increasing the vibrations of the optic nerve of the physical eye, and at the same time lowering the vibratory motion of whatever spiritual is desired to be presented, until both spiritual and physical vibrate at the same rapidity or in unison, when double sight is the result. As it is, only the medium's eyes and brain which is thus electrified; of course the medium is the one lifted, as it were, upon a higher plane of observation, if but for a second of time or longer.

Spirits, animals or pictures thus seen look natural; the pictures far surpass anything in richness of coloring and blending of shades we have ever seen upon canvas, or the finest of color printing. Lights thus seen are of every shade and tint, separate and interblended. This phase of clairvoyance is one attended with danger to the medium, and intelligent spirits are very little inclined to over-tax the medium, as thereby physical sight is endangered.

Closed-eye conscious clairvoyance, on the other hand, is not at all injurious to the medium, if the laws that govern its production are complied with. The complete passivity of medium and circle is the fundamental law. With eyes closed the medium sees nothing whatever material; in this passive state the soul or inner self of the medium looks into the spiritual and notes what is passing before him. Whatever is seen will be clear, and in its natural colors, whether landscape, houses, animals, pictures or spirits. On the other hand, if the medium is swayed by feelings of anxiety or nervous, or any member of the circle is in this frame of mind, whatever is seen will be wavy and illy defined. Just as if you were standing upon the margin of a body of clear water your experience has demonstrated that any tremor of the water will mar and often preclude the possibility of surrounding objects being reflected therein. Now, when it is borne in mind that an active, expectant or suspicious mind projects its thoughts into the spiritual with force, and that to spirits and their astral surroundings these thoughts are ponderable, it requires no philosophical mind to perceive why manifestations of this kind are better and clearer to the medium when perfectly at ease, and all round quiet and passive; to receive an influx from the spiritual along the mental plane, one needs to be passive.

I will here take the liberty to read an extract from a letter which will explain itself—the lady being a stranger to me:

"Another experience I would like to mention, and perhaps you can and will explain.

"Frequently on retiring, the moment I close my eyes to sleep I see panoramic scenes.

"Sometimes beautiful flowers (unlike any of my cultivation), landscapes, and again, awfully comic and grotesque looking persons, costumes and faces, which appear so distinctly, I think should I ever meet them in this or any other sphere, I would surely recognize them.

"As long as I remain perfectly passive, these scenes continue to appear; coming to my view at the left, and passing off and out to the right; constantly moving; only remaining long enough to be seen, and not closely inspected, as I often feel I would like to do.

"At other times they appear before me like a dim shadow, and, while I am looking, develop clear and distinct (very much as stereoptican pictures are produced upon canvas); then disappear as they came, giving place to another picture.

"I remark, sometimes, if I could only draw or paint, I could make my fortune producing designs for calicoes, for I have seen such pretty 'square bits of calico' showing pretty designs of figures, flowers, checks and stripes, until it was amazing to watch the endless variety.

"But the instant I would be overcome with admiration, and exclaim, 'oh!' or 'ah!' away it would all disappear, not to return again that time.

"In this way I have seen the loveliest embroidery patterns and exquisitely delicate lace designs, but never anything tangible; nothing I can get hold of

"Sometimes these appear just as I am in that condition, half way between being awake and asleep. Again, I see them when perfectly conscious of my surroundings, with my eyes closed; I am, necessarily must be, perfectly quiet and passive. And on a few occasions have seen these apparently 'mid air pictures' with my eyes wide open intently watching their coming and going, as if some unseen forces were utilizing the dense darkness of the room for a background to present these queer views.

"Many times I have described them to my daughter, much to her amazement, as they appear and disappear, until something would break or destroy the condition through which they were produced.

"If this is produced by outside agencies, I wonder why are not scenes put before me that I can understand?

"I can not bring them at my will or command, nor can I account for them as being the result of an overtaxed mind or body; for they appear as well when I am feeling perfectly well and comfortable.

"Words can't seem to convey to any other person's mind an exact description of these (sometimes) beautiful sights, and which I rather like to see occasionally, and would appreciate them a thousand times more could I be helped to understand their cause and meaning.

"I can't think these experiences are approaching 'Clairvoyancy,' as I had supposed 'a clairvoyant could see in daylight at all times, and under all conditions.

"Am I right?"

The lady is a clairvoyant and does not know it. She evidently looked into Webster's Dictionary for a definition of clairvoyance, and if she did, read as follows: "Clairvoyance—a power attributed to persons in a mesmeric state, of discerning objects which are not present in the senses."

It is evident from this definition that neither our learned lexographer nor those who have edited his work since his death, know anything whatever of clairvoyance, consequently another illustration of the blind leading the blind. Webster's definition comes nearer describing the trance state than clairvoyance.

There is another peculiar phase of clairvoyance, which, for want of a better name, I have classed as interior. All that is seen is within one's self, and yet apart therefrom. Sometimes the spirit thus seen will project itself over my brain, as it seems, and this interior sight will read it as it passes from the rear forward. Sometimes the writing is of gold letters, sometimes silver; at others white, like celluloid, and more frequently as ordinary manuscript.

In mesmerism, the operator is still in the body; in trance mediumship he is a spirit, and uses the vocal organs of the medium to tell mortals what he sees, and also to engage in general conversation. In mesmerism, when the subject tells you of seeing persons, and describing things at a distance; imparts to you information about matters of which all but yourself are ignorant, you can rest assured that the subject has passed from under the control of the mesmerist, and is possessed by a spirit. Follow mesmerism up and it will lead you into Spiritualism.

There are many degrees or states of trance, running all the way from impulsation to the unconscious phase, which latter is the best and only suitable one for tests. Not being a trance medium, I speak from observation. It is, however, one of the most prolific fields in which to gather truths pertaining to Spiritualism.

Clairaudience is another evidence of man's dual nature, and yet seems to be as little understood as clairvoyance. Exterior clairaudience is hearing spirits speak like mortals; that is, the voice seems to be at a distance, yet audible; sometimes close to the ear, at other times clear and strong, as far away calling. The external sounds are produced (when the receiver is passive) by the operating spirit drawing from the medium's body a film of sublimated matter and moulding this into a speaking trumpet, through which the spirit's voice is materialized enough to affect a sensation upon the drum of the medium's ear.

Interior clairaudience is produced by the operating spirit playing upon and thereby increasing the vibrations of the auditory nerve of physical brain up to a receiving point, and then the spirit voice is heard inside the medium's head.

Electrical clairaudience is a peculiar sensation, as it feels to the receiver as though something had been fired into the head, and, as soon as entering, exploded like a small bomb, and with this explosion comes the voice; and often after the voice has died away, a kind of brain illumination follows, which enables the receiver to comprehend some vexed question which has perplexed his brain for some time.

I will now read a short extract from a lecture delivered by a Dr. McCormick, and published in the Boston Banner of Light, September 9th, 1882, as follows, as it is germane to the subject:

"The number of vibrations per second necessary to produce red light is about 400 trillions—the number of vibrations corresponding to the impression of violet is 790 trillions in the same length of time; the seven colors, red, orange, yellow, green, blue, indigo and violet, being produced by the different number of vibrations per second.

"Now, we can plainly understand why we cannot see spirits; as the spiritual body is composed of very fine or ethereal matter, and this ethereal matter (from the very nature of it) produces such a rapid number of vibrations in a second that the vibrations do not come within the range of our vision—which is between four hundred and eight hundred trillion vibrations in a second—but are far, far more rapid than eight hundred trillions per second, and do not, therefore, affect our sense of vision, but, nevertheless, they exist. Therefore, in order that spirits may become visible to us, they must, through a chemical process or scientific operation, do that which will reduce the number of vibrations of their spiritual bodies per second to the extent that they come within the range of our vision, and then they are visible to us."

Conscious clairvoyance, though not an every-day visitor, is precious to the one who has thus seen; and clairaudience also to the one who has thus heard. Gladly would I make of all persons clairvoyants and clairaudients, if it were in my power to do so, but the spirits often come to those who, like the lady from whose letter I have read, do not realize what they are seeing, or pay so little attention to the phenomena that the spirits go away from them after awhile.

You are all more or less familiar, or have read of table-tipping, raps, independent slate-writing, dark circles, materialization, etc. These are all classed under the head of physical phenomena, and, as they are wonderful to behold, they are worth looking into.

Spiritualism simply presents us the facts relative to another side of nature. It will show to all who will see with the eyes that nature has given, hear with like ears, and exert their mind to comprehend—that the thinking, aspiring, emotional, living part of man is not annihilated when death overtakes the body; but that this inner man is the real one, and that when freed from the body, through the process of this natural law, he, (the soul) encompassed with its finer counterpart of the old physical body, walks away from the earth just as far as his new body can ascend.

Earth-attached spirits still remain upon the earth; live with us, partake of our joys, sorrows, and are more or less interested in all that pertains to material life. Those who are more spiritual dwell upon the outer crust of our atmosphere, and their abode is as ponderable to them for all their uses and purposes as the earth is to us.

It is here that the true spiritual life begins, which is but a prelude to that still more refined state when the soul casts aside—dissipates—its spiritual body; and, as an interstellar body of light, is qualified to pass at will through the immensity of space. Its journey is then like the onward sweep of the comet; independent of planetary attraction, it seeks the attainment of knowledge, and thereby greater soul effulgence. Another step, as it were, another interior unfoldment, and the soul enters into that state where it may well be termed one with the fathers—the home of the soul, where the mysteries of all nature, all life, all history, is an open book; where all its long past will again revive, and it will review that past even unto its soul entity creation; it will see itself when subdivided it traveled through the lower kingdoms of material life; it will comprehend all, and in that sublime comprehension it will be happy—thrice happy evermore.

Each sphere of life has its mediums, through which to reach the lower; therefore you will find many kinds of mediums upon each one, but all are, nevertheless, but parts of one stupendous whole, whose ultimate purpose is but the unified will of myriads of creative angels, who were once like us, and whose humble workers are their children in material life.

After awhile each one of us will be called hence, and may we not hope that a knowledge and a wise use of these truths may enable us to live such lives here as will qualify us to skip the earth plane of spirit life, and thereby much disciplining schooling.

The great labor of what has been aptly termed American Spiritualism, is to abolish this earth sphere by making its longer continuance unnecessary; as also to remove the depressing effects of its foul magnetism upon mortals. To do this the coming generations must be mentally freed; they must be made to realize that it is the life lived here which rewards the ascended man, and not a something paid or bestowed upon him from another personality; that prayer is the aspirations, the thoughts of the soul indwelling within the mortal body, and that if these thoughts are for the attainments of ends noble and honorable, they assimilate with those floating around from celestial beings, and that through this rapport of thought life will with the light of their intensified soul life illumine our spiritual perceptions, and thereby the sooner lift the moral life of the mortal to the angel plane of life.

Hence, as man learns to read aright the varied phenomena of Spiritualism, their practical utilization will make of him a wiser man, and as no wise man will violate nature's laws when he has learned to comprehend the far-reaching consequences thereof, he will, in time, become a natural man; and being such, will then be a mentally balanced man—a law, a ruler, and a savior of himself.

Before closing, there is another, a very important matter which Spiritualism reveals, and it is this: You will all meet your panorama upon that other shore. Every thought and act of your earthly life will be before you, and each picture will be recognized, and as no mortal lives a perfect life, no one will be greeted with a lovely retrospective view. They will all be more or less bespattered. This is another wise provision of nature, as it will eradicate self-esteem in the haughty, and give hope to the humble. This panorama will be there for you to study and finally comprehend, and when you have done so you will have mastered it and then it will melt away into light. The forgiveness of another will not wipe its repulsive pictures out, but as you study and follow them through all their transformations until you are able to perceive wherein each evil act of your earth life has been or will be a benefit or a lesson to some one else, you will then have lifted a burden from your weary spirit, and, at the same time put that much of the unpleasant recollection of earth life under your feet forever. This is the only forgiveness which blesses, as it evolves wisdom, and, at the same time, reveals to man the kinship of all, and that even the humblest life has a bearing, an effect upon all others.

Spiritualism cannot be encompassed by walls of stone and mortar. It is common to all worlds upon whose surface animate forms move about; it is in substance the same on the planet Neptune, 200,000,000 of miles from the earth as it is with us—its voice, its facts are the same. Immortality and eternal progression into higher and more complex states of existence. Each sphere being but the stepping stone to one still higher, and each fraught with the attainment of greater knowledge, until the sublime sphere of comprehensiveness is reached, where each weary mortal will learn that he is a child of creative angel life; and that through all the long ages of his soul evolutionary progression through matter he has only been going to school; learning the lessons they, eons of ages ago in like manner learned. Then and not until then will we be qualified to build worlds, guide them in their course around their central suns, and be to the myriad expressions of life thereon the uplifting, inspiring soul lights that our soul parents are to us now.

What to Teach the Boys.

To be obedient.

To have patience.

To read books worth reading.

To be temperate in all things.

To keep themselves neat and clean.

To shun evil company and rough ways.

Always to be employed in some useful way.

To take off their hats when they enter the house.

To get their lessons and obey the rules of school.

Never to chew, smoke, drink, or use profane language.

To keep early hours and always be punctual and industrious.

To be polite at all times, and have a kind word for everybody.

To avoid the contracting of loose habits, and strive to be manly always.

To be kind and courteous to each other in the school-room and on the street.

Still Wanted, More Light.

To the Editor of The Better Way.

Is it not passing strange that humanity, or at least a goodly portion of it, must forever cling to a dead past, to ancient traditions and ecclesiastical authority rather than be guided by effulgent rays of the living present. Why can we not formulate a system of philosophy and morals from the ever present facts and phenomena in nature that will at least be beneficial to humanity as the ideas of a more primitive age? What has Jesus, Confucius, Socrates, Pythagoras or any man to do with our unfolding as spiritual beings, other than by their example of a nobler and higher life, each, one as much as another being our teachers, while none are our dictators? We repeat that it is truly a Christian assumption when we are told that Christ (Jesus) is the only begotten son of the Father, or that he was, in any special sense, any more the son of God than are all the sons and daughters of men. Men of extensive research have declared that there is absolutely not a particle of proof in existence concerning the Christians' Jesus; not a word in relation to such a being, save that recorded in the Bible But for the sake of the argument, suppose there was such a man who went about doing good, healing the sick, casting out devils and doing many wonderful works, what has that to do with us? how does that, in any manner, help us? We are told that there can be no such thing as Spiritualism in the sense that there is a Christianity, because Spiritualism does not and cannot have an authorized head. Here we have it; there is no head, no high priest, no pope, nobody to look up to, and nobody to dictate which, as we view the matter, is one of the chief glories of Spiritualism; for it leaves every soul free and untrammeled to work out life's lessons of experience without the dictation of spirit or earthly potentate. We would sincerely ask, what good have all the gods done humanity? Has there ever been anything done for the amelioration or the elevation of humanity that has not been done by man? Was any prayer uttered by mortal man ever answered save by human instrumentality? If so, when, where, and under what circumstances? We are tired of assumptions which have neither evidence, reason, nor common sense to sustain them. What history gives any account of Christ being a Spiritualist? We ask for information. Where is the evidence that the man Jesus was clairvoyant, clairaudient and a trance medium? Where is the proof? How does any body know that he was under the mesmeric control of God? Is it not strange that the only begotten Son of God should have been compelled to be under mesmeric control of the Father in order to do his bidding? Where is the proof that it is the power of Jesus, without measure, to protect others, and what particular class of people is he engaged in protecting, and why is it best for humanity that he should neglect or fail to protect himself? We confess that we can see no reason in all this, save from an orthodox standpoint, that the blood of Jesus cleanses from all sin, and that only through his merits can we attain salvation, and viewed in this light we regard Jesus as the most stupendous fraud ever perpetrated upon humanity. Spiritualism needs no authorized head. "It is so plain that the wayfaring man, though he be a fool, need not err therein." It is a fact that our spirit friends have bridged the chasm of death, and we are actually in communication with the denizens of the spirit world. They tell us their world is a natural world, and they take rank there according to the lives they have lived and the deeds they have done, regardless of any church, creed or issue, or of all the gods and christs that ever had existence. That individual salvation is the result of individual effort, and our only rule of life and conduct is to heed the golden rule; that this is the basis of all law and true gospel. Who can do any better than to do as they would be done by? What believer in all the gods and christs can do any better? Of the vast multitudes who have reached us from the spirit side not more than one in ten thousand ever professed to have seen Jesus, and claim they know no more about him and the gods than they did here,—and where you find an exception to this rule you will usually find a person under as complete mesmeric control of some other spirit, as Jesus was said to have been when under the control of God. There is absolutely nothing original in the teachings of Jesus. As stated in the editorial columns of THE BETTER WAY for October 13th, "the primary facts of Christianity, so far as they have or ever can be proved were in possession of the pagans nine hundred years prior to the birth of Jesus, and were simply reiterated by him and his followers"; and while this does not condemn them nor make them better or worse, it does effectually explode the idea that Jesus is entitled to any such exaltation as claimed by some of your correspondents. Confucius uttered the golden rule, more than five hundred years prior to the birth of Jesus, and claimed it to be the basis of all human enactments. Why not give credit where it is due? Why not, for a time, at least, say come to Confucius and give Jesus a rest? And right here I wish to relate a little personal experience: On the 7th day of April, 1863, with over seven hundred others, I was admitted to that detestable place of confinement, Libby prison, Richmond, Va. After a sojourn of three weeks we were fortunately exchanged and sent to parole camp at Anapolis, Md. Here the first thing on the programme was to write letters to the loved ones at home. My own letter was addressed to her of whom all others I adored, my mother. In due time an answer was received, and breaking the seal I read the following: "Dear Brother, I have the worst news you ever heard. Mother died the 7th day of April." Here let me state that my mother was for more than forty years a faithful and consistent member of the Methodist Church, cherishing their peculiar belief above all earthly things, and believing in a personal God and Jesus as her savior, as truly as she believed in her own existence. Some fifteen years ago it was my privilege to attend a number of seances at the home of J. H. Mott, Memphis, Mo. On one occasion, being called to the cabinet, and no one removing the curtain from the aperture, I pushed it aside and saw Mr. Mott apparently asleep in his chair, while standing by his side was my mother, who greeted me with such words of affection as only a mother would utter. The cabinet was brilliantly lighted, and this light seemed to emanate from my mother's person, she being clothed in pure white. During my conversation with her I asked the following questions: Mother, have you ever seen God? And the reply was, "no; I have not." Have you ever seen anybody that has seen him? "No; I have not." Have you seen Jesus? "No, my son; I have not seen him." Do you know anything more about God on your side of life than you did here? "No; we do not." And this has been my experience in all my investigations, save once, and the exception was where the control was a devout Catholic, and he did not claim to have seen God himself; he had only seen another person who had seen God. Now, if my mother, who served the Christian's God and their Jesus for more than forty years, knows no more about them on the spirit side than while dwelling here, why should I trouble myself in regard to them? If there is any higher being than a highly unfolded man or woman it has yet to be demonstrated to my comprehension. No one has assumed that priests, partly in error, are incapable of receiving truth; on the contrary it is our most earnest desire that they may, in abundant measure, receive the light so freely vouchsafed to mortals in this nineteenth century, for as a class they need it. Your correspondent is surely mistaken. It is Christianity that has become disjointed and is doing all the wriggling, and from the desperate attempts being made in certain quarters to galvanize the defunct carcass with new life, is evidently on its last wiggle. Spiritualism seems to be getting along very nicely; it is not only holding its own, but is gaining ground everywhere, and will eventually annihilate all man-made gods and christs and enthrone humanity in their stead. In conclusion let me ask, would it not be well before quoting for another's benefit, "If the light that is in thee be darkness, how great is that darkness?" to be sure that we really are in the light ourselves before accusing others of dwelling amid the shadows. WILL C. HODGE.

Albany, Wis.

Mediumship as a Penal Offense!

There are certain people who are willing to live on this planet with other people, on the single condition that they shall themselves rule and regulate the rest. Of this self-selected class the editor of the Brooklyn Citizen appears to be one. He makes haste to improve the occasion of Judge Gildersleeve's sentencing Madame Diss Debar to the penitentiary for six months by declaring that "it sets a precedent which will be easy hereafter to follow."

He humanely professes to understand now "both the Mosaic mandate that witches should be put to death, and the excessive zeal which led to the burning of innocent women for witchcraft in the days of Cotton Mather." He, of course, means the hanging, instead of the burning, of women condemned for witchcraft, though he applauds the "excessive zeal" that led to it all the same. That kind of zeal he would like to see in operation.

What has been gained, he asks, by the trial and sentence in the case just specified? Listen to his answer to his own question. He says that "before we are much older it will be unnecessary to prove particular acts of fraud on the part of Spiritualist mediums in order to secure their punishment. They will come naturally under the head of vagabonds and public enemies, and be liable to arrest and punishment on sight, together with the less guilty creatures whom humanity has ordained to live as a sect and a class apart from it. Hereafter, adds this conceited specimen of intelligence, "to be a medium, to be proved to lay claim to spiritualistic powers, ought to be sufficient cause for imprisonment, with hard labor." In short, this editorial lawgiver, who so admires the Mosaic law and loves the spirit of the days of Cotton Mather because of its "excessive zeal," demands openly that mediumship shall be made a penal offense. He calls for "a formal declaration making claim to the possession of supernatural powers in the line of mediumship," that it shall be made "a pentitentiary offense." That is the way he would go to work as "purge" society of what he is pleased to call "one of its abominations."

The age we live in forbids the handling of such a spirit as his in the way he challenges reprisal. Impregnally entrenched by the rights that are guaranteed to us all in the National Constitution, in respect to freedom of conscience and the unrestrained enjoyment of religious belief, the liberal mind instinctively refuses to resent or punish even the most offensive displays of illiberality. It would be inconsistent with itself if it did so. We can tell this ferocious bigot, however, that he has greatly overshot the mark this time, and provoked only the profoundest pity and contempt of those who would condescend to notice him at all. The world is not moving along any such lines as he is traveling so satisfiedly. The day has departed for punishing free inquiry!—[Banner of Light.

The heart grows so large and so rich, and so variously endowed, when it has a great sense of bliss, that it can give smiles to some, and tears to others, with equal sincerity, and enjoys its own peace throughout all.

Written for The Better Way.

THE GHOST of RAGLAN COURT.

BY JOHN WILLIAM FLETCHER.

PART I.

THE WOMAN IN THE PICTURE.

(*Continued*)

Herr Paulus bowed and was joined by Carl Marx, a writer of some ability, and Mr. William Bently, who was the idlest of the idle, but a pronounced Catholic.

"You shall lead the way through the picture gallery, Joseph," said Lady Lee, as she turned toward the servant, "and after opening the door to the corridor wait for us there."

The other members of the party looked on with the apologetic sympathy, as you may have seen the stay-at-homes, when the soldiers are marching away. The good byes were said, and the half-suppressed laughter told how these explorers into the realms of the mysterious were regarded.

"We are ready" and preceded by the man servant, the ladies, closely followed by the gentlemen, ascended the grand stair-case, passed down the hall, —up another flight of steps and then entered the large picture gallery. Up to this time there had been the lights of the house, to cast their radiance over the scene, but now they were shut out as the door of the gallery swung to, and they stood alone in this great room, with only the lighted candle held in the hand of a trembling servant to dispel the shadows. From the walls, lowered down the Lee Herberts of many generations; some in armor, some in court dress, but all with that look of superiority that was little less than awe inspiring. It might have been a tomb, where relics of the dead were kept, so still and sombre did it seem.

"Oh, Marie!" exclaimed Lady Lee "this is terrible; it is indeed! Let us, oh, let us go back!"

"Calm yourself, my dear Lady," was the reply. "Who knows what this night may bring forth. 'Twas on such a night as this," continued her ladyship, "that I stood in Holyrood, and saw the shade of Queen Mary, rising from the ground and heard her utter wonderful words, so unlike anything of earth."

"Oh, it is impossible for such a thing to happen," cried Lady Lee. "Is it not, Mr. Marx"—but the German looked straight before him and shrugging his shoulders slightly, said: "Who can tell?"

So the end door was unlocked, and then came the question as to who should take the candle. The two gentlemen were silent, but Herr Paulus, his face pale and determined, took the lighted taper from Joseph's hand and asked: "Which way is it?"

"Straight on, the first door to the right," was the answer.

"Then follow me, please," and he advanced toward the mysterious chamber. No word was spoken—no sound was heard from the outside world, save the dull moaning of the wind through the trees. Everywhere there was profound stillness that seems to settle over a great house in the country. Herr Paulus fitted the key and turned it with difficulty and then hesitated as if to gather strength for the coming encounter. All the others wore a look of determination coupled with fear, save Lady Gore, who with her head enveloped in the folds of soft lace, seemed not unlike the ideal of "Inspiration"

"May the souls of the good attend us!" she uttered half under her breath. "Amen," answered Lady Lee and Herr Paulus. "May the powers of darkness defend us," rejoined Carl Marx, a little irreverently. The door opened softly and they were all inside the haunted room.

It was a large room with plenty of old fashioned chairs and tables. The curtains at the windows were closely drawn, and upon the wall directly opposite the door, was the full length portrait of a lady, who seemed to stare at the visitors as if they were intruders upon her sacred peace. There was a musty atmosphere that pervaded the room, and added if possible to the gruesomeness of the place.

Herr Paulus placed the lighted candle upon the table, drew up some chairs, and without speaking a word, each took a seat, and stared blankly into one another's faces. It was not a very great exhibition of courage, I will admit, but you take a person, no matter how he may disbelieve all the superstitions of our present age, and place him in a great silent room, at twelve o'clock at night, waiting the appearance of a ghostly visitor, and he has something like courage to go calmly through the ordeal. Men less courageous have won great battles.

"Let us place our hands on the tables," said Lady Gore, "as we do in the seances, perhaps the table will tip."

"Yes, give us the tip," said Will Bently, with a half suppressed laugh, which ended in "Great God! What's that?" as the table lifted clear into the air and then came down with a thud upon the uncarpeted floor again.

"It is the power of the spirit over matter," replied Herr Paulus, gravely. "We shall have a great seance. I am sure of it" and a thrill seemed to run through his whole body.

"What is likely to happen?" inquired Lady Lee. "We didn't come to see" ——but before she had finished, a cold breath passed over them, with such intensity that it seemed to chill them through and through."

"It is the power of the Devil, you may be sure" exclaimed Will Bently. "Can we not exorcise the evil spirits?"

"To be sure," answered Herr Paulus. "Let us pray. Let us all repeat the Lord's Prayer."

"Not that, certainly, not that," said Bently now thoroughly alarmed, for the table was rocking violently.

"And why not that," asked Lady Gore.

"Because the church has a special prayer for the exorcising of evil spirits."

"Indeed. Well perhaps you will be good enough to repeat it then, since you are the best Catholic amongst us," replied her ladyship in a somewhat bitter tone of voice.

"I can't."

"And why not?"

"Because I don't know it. One never knows all the prayers, there's such a jolly lot of them, and I haven't got my prayer book with me," answered Bently in a crest-fallen tone.

"What a pity!" was the response.

Backward and forward the table swayed, moved by some invisible power. Finally the candle was upset and darkness and silence reigned supreme; but 'twas for an instant only, for the room seemed alive with faint whispers. Half-spoken words were heard while brilliant lights floated here and there, until finally the room became as light as day and the picture seemed to be a living thing. The canvas was alive and there seemed to step down from the old and dusty frame, the figure of a woman; slowly she moved carrying an intense light before her, leaving only darkness behind, until she stood just before the group.

"Holy Mother protect us!" exclaimed Bently, thoroughly frightened.

"Oh, never mind!" responded Carl Marx annoyed at the interruption.

"Welcome, welcome," murmured Lady Gore ecstatically, while the ghost woman moved on, stopping finally just back of Herr Paulus, and it was plain to be seen that there was some subtle connection between them. He seemed perfectly passive and his face as the spirit light fell upon it was as clear cut as a statue.

"I come, I come—with a purpose—help me—for I must suffer—must suffer until it is accomplished. Will you not help me?" breathed forth the spirit, in such faint whispers, as to be heard, not as a sound, but *felt* in the inmost heart.

"We will help you," said Lady Gore, graciously. "That is if we can. Why don't you speak to her, Sara;" but poor Lady Lee, was unable to answer; in fact, she was only just able to breathe, and after a few seconds gasped out: "Y-e-s—certainly."

Carl Marx was stoical. He knew not what fear was, but he was determined not to be psychologized by either the circumstances or the people; while poor Bently believed himself about to realize all the horrors of *Dante's Inferno*. Herr Paulus and the ladies were silent and quietly awaited developments. The light grew fainter, and the objects in the room were less and less distinct, still the outline of the figure just behind Herr Paulus could be plainly seen. In an instant the ghost seemed to gain strength, and said to Herr Paulus: "Write!" The young man accustomed to be moved by spirit power to write, took his note-book from his pocket and arranged it before him. His arm began to move violently at first and then more steadily until the pencil, he tightly grasped between his fingers, began to form legible words. Swiftly it flew over the pages, the others watching with breathless interest, while on and on it wrote, until many pages were covered, and strangely grotesque the sight; the earnest company, the pale young man, the ghost of the past.

Was it to be wondered that in after days, it was doubted, or at best claimed to be but the result of over wrought imagination?

The tireless pencil wrote until the gray light of the morning stole into the room, and there was nothing visible save the weary watchers, the lonely room, the great staring portrait, and the closely filled pages of the note-book.

Lady Gore was the first to speak. "What is the last word written, Herr Paulus?"

"Finis," he said, as he carefully examined the book.

"Then it is finished indeed. Shall we read it now?"

"Not now please, not now," said the young man, whose face had become ashen pale. "You keep it until later in the day. We will all meet in your room at tea time."

"As you will," and without a word the company rose and left the room, and passing the sleepy servant who had stood all night in the corridor, passed to their respective rooms—remembering, yet disbelieving what had happened.

CHAPTER II.

At four o'clock they all gathered in Lady Gore's sitting room, looking as if nothing much had happened, for the law of repression is the one sedulously observed by all high bred English people. Lady Gore made the tea with her own fair hands, and it was a pretty sight to see the kettle boiling, the light playing upon the elegant china and the half expectant look on the faces of those present, who disguised their curiosity in remarks of the most trivial character. Lady Gore opened an ormulu box on the table by her side, took from it the note book which had played so important a part in the proceedings of the previous night and began to read:

"Dark is the night in which no star shines forth. Sad is the life unblessed by love and sympathy. From the realms of silence come I since the wrongs I have done lay heavy on my mind. Would you help a sin sick soul? In a miserable garret in London, deserted by all who have ever known her, an old woman is dying of hunger and neglect. She has suffered many years; all through my sin; my false and wicked life. You will find her at No. —— Seven Dials. Years ago, when I was a popular actress, I put her, my own child, my dear Nina, away, that I might become the honored wife of Francis Lee Herbert. How I longed for her none but a mother can tell. How in the long sad hours of the night, I could hear her little voice breathing my name until life seemed unendurable. I could not go to her; she could not come to me; between us, mother and child, was the impassable gulf, which the opinion of the world had built, and to bridge it was to lose all hope of peace on earth. At last death came in this room, and from that time until now, I have come, with no evil intent, yet all fled before me. I come to beseech some one to go to my child, now an old gray-haired woman, and make her understand how it was. Teach her to forgive me, and prepare her to meet me in this life where the law of inevitable justice reigns. A soul now in the agonies of remorse will watch you as you read, and bless you if you will fulfil her desire."

ESTELLE LEE HERBERT.

"That is all," said the fair reader as she looked up inquiringly. "Now, what shall we do?"

There was a complete silence for a few moments and then Lady Lee sitting back in her luxurious chair said: "I don't see as one can do anything. If such a person ever lived, she is dead, and one can't really leave one's house and one's friends and one's duties to search through London garrets to find old women, who more than likely do not exist."

The world over again, this woman upon whom fortune had never hurled a frown, could not stop long enough amidst her own gay and selfish life, to enquire even into the welfare of another.

"I don't believe one word of the story," said Will Bently. He almost wanted to say it was a trick, but he glanced over at Herr Paulus and the blazing fire in those deep eyes, admonished him to have a care. "That is, it was after dinner. We had all had wine, and it was a trick of the imagination. I for one, think we really—don't you know—ought to dismiss the matter, or perhaps hand it over to the police."

"The police!" cried Lady Gore. "Why Bently? What more would you ever know from consulting the police. The story is without a doubt a true one, for before we left home, I had a seance with Herr Paulus, of which I made notes. Oh! Here they are," and her ladyship opened her diary and read: "'The house to which you are going is peculiar, inasmuch as an unfortunate spirit is tied to the earth there. You will be able to see her; learn her story, and if you are faithful, free her from the thraldom of the earth,' As you see, what has occurred is in reality the fulfilment of a prophecy."

Herr Paulus looked up at a picture of the Madonna on the walls, and then running his long white fingers through his dark hair said in an abstracted tone: "Why should not the dead return? Why should not a mother who had forsaken and disowned her child, desire to right the wrong she had committed. I have seen many things of this kind; it seems to illustrate the work of Jesus who told of 'ministering to the spirits in prison,' and does not our religion, if we have any, teach us to help the unfortunate. If we care not for the dead woman, whose sin has found her out, how about the poor woman dying in poverty in the London slums? For you see, I believe the story."

The others looked on, ashamed in a way, as you will see a crowd when some one steps forward and does a generous act, which any one of them ought to have done, without a moments thought.

Carl Marx alone was silent. He seemed to be trying to clearly settle in his mind what he could do and how best to do it. He was not a Christian, that is by profession, but he was a quick, warm hearted, humane man, which many Christians are not, and he never shirked anything that seemed like a duty. Education in that philosophy that teaches one world at a time, he had little, I may say justly, no respect for the theological theories, that deluge the present century. He knew no fear; had no superstition, and made the law of good fellowship the rule of his life. "I think," he finally said, "that without any opinion as regards the truth of what we have seen and heard, that it is worth our while to solve the mystery of last night. I should like nothing better than to take the night train for town, on this errand. Have I your permission, Lady Lee?"

"Of course," replied Lady Lee, whose interest in Carl Marx was more than a passing fancy "but, we shall miss you terribly and the cotillion for to-morrow eve will be spoiled."

"Never mind that for this time. You will give me the note book, Lady Gore, for I may forget the number and then it contains the errand."

"Yes, here it is, and I am sure I shall watch the developments, with intense interest, and may you soon return," he said as she handed him the book he desired.

"Tell the old lady, we will have mass said for her, if she wants," irreverently added Will Bently.

They were all on their feet as the bell rang to dress for dinner. "Allow me" said Herr Paulus as he opened the door, and company filed out, giving Carl Marx a nudge. "Let us hear if anything happens," as they sought the world where fashion smiles and the young German started on what all the world would call "The Fool's Errand."

(*To be Continued.*)

Where She Had Him.

Wife—The Bible says much in favor of women, John. I thought that the Israelites kept their women in the background, but if they did the Bible which is their history doesn't.

Husband—Humph! The Israelites did well by keeping their women in the background; that's where women should be.

W.—But still the Bible says that—

H.—Oh, I know there are few women mentioned in the Bible—there was Jezebel; she was a woman.

W.—Yes, and there was Ahab; he was a man. And there was—

H.—It is no use talking, Mary. The Bible is a history of men. Women are mentioned only incidently, as they had influence on the actions of men. The book says very little about women compared to what it does about men.

W. (musingly)—You may be right after all, John, now when I come to think of it. There is one thing, at any rate, it says about men that it does not say about women.

H. (smiling)—I thought you would come to your senses, Mary. What is it the book says about men that it does not say about men.

W. (placidly)—It says "All men are liars."

Then the husband arose and put on his hat and went out to see what kind of a night it was.

Trust me, the world of to-morrow will again enrich itself with gold and diamonds which have been cast off by the world to-day. Not a truth is destroyed nor buried so deep among the ashes, but it will be raked up at last.

Written for The Better Way.

Rapping Mediums.

BY WARREN CHASE.

So much has been said and written, and so much falsehood and slander published about the Fox girls, as they are still called, through whom as mediums, the telegraphic messages from spirits were first recognized and recorded that it seems a duty, we who have known them and continued the correspondence, owe the Spiritualists and the public to occasionally tell the truth about them and their mode of intercourse with our spirit friends.

So far as this mode of communicating is concerned, neither the Seybert Commission, the theological synods, nor the scientific frauds have found any way of accounting for the intelligence that comes through the raps, except by attributing it to the Christian devils, although it has been continued for forty years, and still is through the three Fox sisters and hundreds of others, yet it defies explanations and exposers, and rests where it was first placed, at Hydesville, Rochester.

The two youngest of the three sisters, about the ages of five and seven, living as other children do, with pious parents in the haunted house at Hydesville, N. Yn., the winter of 1847-8, had become sfamiliar with the noises, and the Christian explanation that it was the devil, and as they found him harmless in dealing with the little girls in bed, while listening to the raps on the celebrated 31st of March, 1848, began to talk to "Old Split Foot," and the intelligence answered as well as it could by raps. This was the very simple manner in which it began and yet all earth hears about these girls and their tricks and designs, and frauds have been industriously circulated by the pious enemies of Spirit intercourse which completely set aside all of the sectarian creeds.

At first curiosity brought all classes of people to the house, but soon the Christians found the intelligence came from spirits of persons they believed to be in hell or heaven, or asleep, waiting a resurrection which could not communicate, and as the intelligence did not defend any of their creed, they at once pronounced it the work of the devil, the father of lies, telling the truth.—Then began the war with the churches, with infidels and liberals, and a few honest Christians defending the girls, the intercourse with the spirits, which warfare has continued to this time, and the work going on finely, and daily increasing in spite of all opposition of religious squall and fraud hunters and secret enemies trying to ruin all mediums, and stop the intercourse.

Now comes the question what had these girls to do with the spiritual philosophy as given by the spirits? They were simply instruments through which intelligence came, and to my knowledge for many years did not even claim to be Spiritualists or to defend the doctrine as taught by most spirits. Soon after this opening another sister, then a widow, living in Rochester, N. Y., was found to be a medium in whose presence spirits could rap even more distinct than thro' the younger sisters, and so a few citizens, prominent persons, and among them Isaac and Amy Post and a Mr. Fish, with a few others undertook the defense of experiments, to find the true source of the intelligence which they found to be spirits. This move gave it the name of "Rochester Knockings." This oldest sister, then Mrs. Fish, but now Mrs. Underhill and the wife of a very popular and wealthy business man in New York City, has ever been an honest, faithful and consistent medium and advocate of spirit intercourse, and she has published a volume of facts containing a true history of this family and their connection with the intercourse—a volume that ought to be in every Spiritualists library, to show up the lies so often circulated about this family. The two younger sisters have so far as I know never been open advocates of the Spiritual Philosophy as taught by spirits and Spiritualists, but have never claimed the spiritual origin of the raps so far as I know. The younger, now Mrs. Jenkin, I have not seen since she was married, but the other, Margaret, I often see and know she is a remarkable rapping medium; and Kate the younger was where I last saw her. A friend writes me saying the N. Y. Herald reported these two as about to join others and expose Spiritualism and asked me about it. The Herald is not reliable on this subject, and if they should attempt the effort would be like that of a clergyman who recently tried to prove the earth was flat, and sun and moon went round it. The truth is mighty and will prevail.

Cobden, Ill., October 21, 1888.

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MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

Boston, Mass.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. H. D Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10½ a. m.; afternoon services at 1¾, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H. Lewis, President.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor.

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The Independent Club will commence its lectures for the season on Sunday, October 7th, at 3, p. m.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting Sunday at 2½ and 7½ p. m. Dr. Mark Smith, Chairman.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, President
J. F. JEANERET, Secretary, 44 Maiden Lane, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2¾ and 7¾ p. m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcanum Hall, 57 West 25th street, N. E. corner 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7¾ p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorr, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor.

Spiritualist meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m. Speaker for November, J. Clegg Wright; December, Mrs. Ada Foye; January, Walter Howell; February, J. Frank Baxter; March, J. J. Morse. Children's Lyceum every Sunday at 10:45 a. m. Richard Carleton, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Good Templars Hall, 485 Pearl street, Public invited.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Jenson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

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Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, jr., Secretary. (Send us brief reports of your meetings.—ED B.W.

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L. BARNEY.....EDITOR.

CINCINNATI - - NOVEMBER 3, 1888

At Two Dollars and a half *per Year* to Subscribers in the United States; *Three Dollars* to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Pity the poor politicians! Most of them are fagged out for worse than nothing, and the others will be poorly repaid for their pains. And to think all this hullaballoo must be repeated four years hence for the same barren results!—unless our people learn wisdom. It is good to have a President occasionally, but even the best things may be purchased at too high a price.

"The Cincinnati Liberal Institute"—— But there is no such institution; to our shame be it said. It is not too late, however, to advocate its establishment, and a few thousand dollars will make a beginning of actual work. Let subscriptions to this fund begin now. Who will be the first subscriber? THE BETTER WAY.....$50. Next! Start the ball rolling and it is bound to go.

In New York city, where raids upon mediums and outrageous persecution have ruled for a year past, Spiritualism was never so progressive as at the present time, and extraordinary interest is exhibited in all its manifestations by people of the highest character and standing. As will be seen by his statement in another part of this paper, the President of the First Society of Spiritualists in that city predicts a grand Spiritualist revival during the coming winter, and doubtless he sees clearly the signs of such an event.

Silence regarding Spiritualism on the part of the dominies, the fruitless kick of the spasmodic Foxes, and the immoderate wishy-washiness of late issues of the R. P. J., all go to prove that the Ge-rate conspiracy has gone short on "talent," and that its end is near. But there is a brotherhood of error, ignorance and dogma, as close as the brotherhood of truth, and persecution in some form will yet continue. Still will it misrepresent Spiritualism and seek to overturn it, but its light is inextinguishable.

"From torch reversed the flame
Still streameth, rising straight"

O. V. A.

From persistency finally comes success, power, the fruition of hope. Evidently the Ohio Valley Association of Spiritualists is starting out with fair apprehension of this principle, for its officers are alertly persistent in the development of their plans and the practical application of true missionary effort. This is an effort for the mutual good of themselves and as many inquiring minds as they can reach, in devising means for the better and more general dissemination of truth; and this object should challenge the enthusiastic support of every Spiritualist. We learn that members are rapidly enrolling their names, and that the Association starts out under the most propitious auspices, promising rapid growth and distinguished success.

There is no better way to find out all about Spiritualism than to take it home and thoroughly domesticate it at the family hearthstone. Here it may be profitably studied and all its facts fully demonstrated, with surroundings which will probably develop the dear little children into spirit mediums of greater efficiency than their elders, and where fraud seekers will not intrude. It is the design of the O. V. A. to instruct all investigators in the means of arriving at this result, as well as to enable all members to demonstrate the truth of Spiritualism, whenever occasion requires, through their own gifts. This is a large and important undertaking, but the right kind of encouragement will make it abundantly successful.

"IS MARRIAGE A FAILURE?"

More than twenty leading newspapers echo this conundrum, and grope in darkness to find its solution. They have even sought help among their acquaintances, whose answers are as various and variegated as the colors on the back of Salih's camel of the mountain. Several middle-aged ladies say maybe it is, and maybe it is n't; several score of gentlemen and ladies say it is not a failure, but the source of untold happiness; a few careless, awkward, unimportant men declare it is "played out;" and a few short-haired women exclaim, in breathless haste, that it is "sexual slavery."

It is evident that only a part of these witnesses know what marriage really is. Only a favored few in all the world really know, and we fear this knowledge will not soon become general. It is born and cultivated in the soul, and souls, not mortal existences, are the parties to all genuine nuptials. Even those who understand the meaning of this declaration may find it as difficult of explication as the quadrature of the circle, for

"Still in each heart of hearts a hidden deep
Lies, never fathomed by its dearest, best;
With closest care our purest thoughts we keep,
And tenderest."

They are untranslatable in written language, and are answered alone by impulses attuned in perfect harmony; which sense the dear delight of fidelity of soul, mutual and unmeasured, enhancing every joy; and, when tribulation comes, pouring a balm into the most intimate sources of sorrow. Fair weather marriages, which look forward to nothing but serenity, are worthless when trouble comes, as come it must to every mortal life. Then the coward cries "failure." The word echoes his own vile nature, which would "make marriage vows as false as dicers' oaths."

That which marriage in fact is, should be taught to youth of both sexes, in all the straightforward honesty of truth. It is one of the most important lessons of life. After it is thoroughly mastered, the question which heads this paragraph will never again recur.

"THERE IS NO DEATH."

Why should we fear to lose a thing which, being lost, cannot be regretted?

And since, moreover, we are threatened with deaths of so many kinds, is it not worse to fear them all than to suffer one?

What matters it when it happens, since it is unavoidable?

Socrates, when told that the Thirty Tyrants had condemned him to death, "And so has nature," he replied.

What folly it is for us to afflict ourselves about a step which exempts us from all trouble.

As our birth brought us the birth of all things of which we have knowledge, so when we die, all material things to us will be dead.

Therefore, to lament that we shall not be alive a hundred years hence, is as absurd as to be sorry that we were not in mortal life a hundred years ago.

Death, so called, is a new birth—the beginning of a higher condition of existence.

So did we weep, and so much did it cost us to enter this life; and so did we put off our former veil when we were ushered into this present state.

Nothing is a grievance that is but once; and is it reasonable to be so long in fear of a thing that is of so short a duration?

A long and a short life are, by death, made all one; for there is no long or short in things that are no more.

This life is but the season of preparation for that school where everything may be learned and fully known, and where, according to the promise, men may become "even as the angels." It is a condition to be longed for and discreetly earned.

TRUTH WILL TRIUMPH.

Truth is great simply because it is true. Beside the smallest truth the most elaborate falsehood is insignificant. Truth is honor, even if recognized by only one individual: untruth is the dire calamity of wickedness.

Spiritualism is as old as humanity, and the foundation of thousands of the pivotal facts of history. Its record is contained in the oldest book of which we have knowledge, and it certainly antedates all books, all records, all tradition. The raps at Hydesville, forty years ago, if raps there were, were merely incidental, and if they were pretense of spirit manifestation—grossly fraudulent, as Mrs. Fox-Kane now alleges—they cannot affect the truth of spirit return in any way. If they were fraudulent, the fair conclusion seems to be that the Fox sisters were thorough swindlers for the long term of forty years, and, after so much experience in cheating, the public cannot feel assured of any truth from them. But the fact seems to be that they are soured at the better success of other mediums, who overshadow their fame; and, being unable to over-reach or match others, they, like the red dragon that pursued the woman, open their mouths and throw a flood to not only drown all others, but to overwhelm themselves as well. It can have no effect upon Spiritualism, which man is impotent to injure.

Even were the entire newspaper press, secular, spiritualistic and religious, and every person now living, to endorse Mrs. Fox-Kane, Spiritualism would remain intact. But millions of people under tand the impossibility of such endorsement, because to millions of people Spiritualism is a prime truth, long since demonstrated and confirmed in the sweet fruitage of spiritual life and the wholesome refinement of human love. There is sacredness in the knowledge it imparts—known as a holy truth by every Spiritualist—that all the dear ones who have "gone before" are with us in spirit every day; that they are watchful of our welfare and guard our every movement; that they are witnesses of everything we do and cognizant of all our thoughts and impulses. If such knowledge is not powerful to prevent wrongful acts and thoughts, what shall restrain them? If such knowledge fails to develop the best elements of man, we may forever despair of their manifestation, for it has been aptly said that what a man sees only in his best moments as truth, is truth in all moments; and what moments can be better to him than those which are controlled by his beloved spirit friends?—

"Forms more real than real man,—
Nurslings of immortality."

Bane and antidote are always in close relation. The Fox-Kane attack upon truth is greatly weakened by the unsavory reputation of the woman, and utterly broken by the fact that she is a drunkard—one who has let go herself from the hold and stay of reason, and lies open to the mercy of all temptations. There is no lure but finds such a one disarmed and fenceless; therefore she is an object of pity. Yet the prime subject upon which she should be commiserated is the condition which has grown out of her fellowship with Roman Catholicism for more than thirty years. All Spiritualism is criminal, unless it originates in this church; and those who do not so declare are guilty of a terrible sin. Millions of lies in support of this declaration may be readily condoned at the confessional; whereas, one truth in opposition can never be pardoned! This view, sternly and persistently impressed upon a besotted mind, is sure to work injustice to the cause it menaces; and the history of the Romish church is full of instances which prove its legitimate results in deeds of blood. Mrs Fox Kane says: "I intend to make the expose of Spiritualism because I think it is my sacred duty. If I cannot do it, who can? I HAVE BEEN THE BEGINNING OF IT. I hope to reduce at least the ranks of the eight million Spiritualists now in this country. I go into it as into a holy war. I do not want it understood that the Catholic Church has advised me to make these public disclosures and confessions. It is my own idea, my own mission. I would have done it long ago if I could have had the necessary money and courage to do it. I could not find any one to help me. I was too timid to ask"

And here is "where all her circling wiles do end—in feigned religion, smooth hypocrisy," like those of the more ancient Dalila. "I think it my sacred duty!" So thinks the traitor always, but the sacredness is graduated by the sum of the "consideration." Said Samson to his traitress:

"Cherish thy hasten'd widowhood with the gold
Of matrimonial treason!"

Which was as nothing to compare with treason to the spirit world. "If I cannot do it, who can?" No one can harm true Spiritualism. No one who is brutalized by slavery to Rome can work calamity to any good thing. "I have been the beginning of it." Of what? According to her testimony, of nothing but fraud and duplicity. But she means, of Spiritualism. If we have found any truth through inspiration, God was the beginning of Spiritualism, when he breathed into human nostrils the breath of life, "and man became a living soul." She hopes to reduce the number of Spiritualists. This is also one of the prime hopes of her church. It is the same now as when Cyril, bishop of Alexandria, sought to stay the advance of Neo-Platonism by the murder of Hypatia; but the hope is vain. The number of Spiritualists will increase in a greater ratio than ever. The "holy war" idea is in the true Bombastes vein, and will most likely be led by him who

. . . . . "kept a devil's bird
Shut in the pommel of his sword,
That taught him all the cunning pranks
Of past and future mountebanks"

She "does not want it understood that the Catholic Church has advised" her. Oh, no! But it is understood in just this way, and is not only true, but her monetary needs were doubtless supplied from the same fruitful source. She would have done it long ago if money had been forthcoming, but for awhile she was too timid to ask for it. "Where be" her timidity now? her modesty? her qualms? her flashes of serious wisdom that once were so alluring? Cash has cured all, and Spiritualism and Mrs. Underhill, the sister who refused to join her in this fiendish conspiracy, are devoted to destruction! The outlook is gloomy indeed, under her interpretation.

It is impossible to withhold pity from this poor woman. She has passed through many tribulations since that short season of popularity which dazzled her childhood; and if she ever had the gift of mediumship, it grew weak and uncertain many years ago. It is very generally believed that she was once a spirit medium, and that some holy father has made her believe that during this period she was under subjection of the devil! The priests affect to entertain this idea of everything spiritual which does not find direct expression through themselves or the higher dignitaries of their church, and thus they undertake to frighten their communicants away from inquiry, and make of truth a mere bugbear. Mrs. Kane's needs have doubtless been great, and if a little cash was used to make her see "a sacred duty" in this "holy war," it was in strict accord with the tactics of the conspiracy inaugurated to crush out Spiritualism. Her "confession" is the handiwork of a curator, priest, or other congeneric spirit of Romanism—of one who has abundant faith in this sentiment of the poet:

"Fling forth a lie among the crowd,
Let but the gossips vouch 'tis true;
Then innocence may buy her shroud,
And guilt walk forth in garments new."

But lies of this sort have no life, and they are soon displaced by truth in the brighter effulgence produced by every passage through severe tribulation.

THE MAGNETIC SHIELD COMPANY.

We are often asked to give information regarding the shields manufactured by this company, the reliability of Dr. Thacher and our opinion of their business methods, etc. One answer here may do for all these inquiries. Before we accepted the advertisement of this company we carefully investigated their claims, methods of business, etc., and, to further inform ourselves, visited Dr. Thacher's factory, watched all the processes of making his shields, and came to the conclusion that these magnetic shields are all that they are claimed to be, and we believe Dr. C. I. Thacher is master of his business, and has added much to the healing art through his shields. Abundant evidence, through letters and personal acquaintance with those who have worn these shields, only serve to strengthen our good opinion of Dr. Thacher and his work.

St. Louis, Mo.

To the Editor of The Better Way.

I have been solicited to communicate with Mrs. Meyer (formerly Mrs. Barnet), a renowned materializing medium, and to try and get her to again visit our city. As I am ignorant of the present address of the above lady, I will have to avail myself of the columns of your most worthy and highly circulated paper. Knowing full well that THE BETTER WAY is read by every medium, in not only the United States, but in most foreign countries also.

When Mrs. Barnett (who since married Mr. Meyer), was here, during the month of June 1885, she gave a series of seances to select circles of both Spiritualists and investigators, and those who had the pleasure of seeing the phenomena through her mediumship are desirous that she should again visit our city. There is a party of gents, who will guarantee her expenses, not only here and return, but while here and guarantee that no disturbing element shall invade the seance room, but that true Spiritualists and honest investigators only shall be admitted.

If this should reach the eyes of Mrs. Meyer, I would be pleased to hear from her, as I can then more fully explain, and the persons whom I represent are very anxious to know the result of my inquiry.

Mrs. Allen, speaker for the Society of Progressive Spiritualists, 705 North Jefferson Avenue, this city, is expected to return about Nov. 9th. The meetings will be resumed Sunday, Nov. 11th, and continue all winter.

I have visited several private circles of late, and witnessed some startling phenomena showing that the cause is progressing in the even tenor of its way, and long may it continue to do so. Yours truly.

MILTON LYLE.

Transcribed for The Better Way.

Good Words from Judge Carter.

Cincinnati, October 28, 1888.

I, A. G. W. Carter, embrace this opportunity to say to the Spiritualists anywhere and everywhere, that the grandest work that was ever accomplished, can be effectually wrought out by and through them. If there is a spirit in the world of spirits that should be competent to speak on the subject of temperance and intemperance, I am that spirit. And do desire that all true Spiritualists on earth will put their shoulder to the wheel and co operate with the spirit friends that I now name: Wm. Lloyd Garrison, Wm. R. Morris, Daniel Gano, Wm. Ellery Channing, Hosea Ballou, Sebastian Streeter, who, with myself, form a temperance society in connection with one to be established in all cities. And I will be the leading spirit herein, for none know better than myself the "hells" that intemperance of all kinds bring to the human family. The children that are already on earth and those of the future, must be the incentive for all who have any soul in them, to at once organize in all spiritual gatherings a society for the especial purpose of seeking to cast out all danger of the coming generation from the "hells" and the "devils" of intemperance, that are destroying the best minds in the land. You may, in your orthodox way, talk of "hell fire and brimstone;" if you uphold the liquor traffic, you are now already in the place of torment. Thousands and tens of thousands of disembodied spirits are deploring their weakness. You on earth should lose no time. You may legislate until doomsday; no good will be accomplished. It is for you, the Spiritualists, to bring heaven to earth. You cannot calculate how great the power for good invested in you. Put under your feet all petty envys, and work as one, with all your souls. When you contemplate the numerical strength of Spiritualists, you can at once see what a great power can be brought to bear.

From the Spiritualistic platform let the proclamation go forth, and you will be safely guided and protected from all harm. Just at this time you are the criticized people; all eyes are upon you; your every word is carefully registered in the minds of the enemies of our cause. Now, you who are loyal, stand shoulder to shoulder, and you will become a lever, by which you can accomplish more than all legislation. Be valiant soldiers, and in a few years you will find, in the presidential chair and senate chamber, men who will honor temperance, and give the people protection from intemperance, and, consequently, all evils born of intemperance. My spirit is strong on this question, and if you Spiritualists at large, everywhere, will come into our sphere of thought, you will see that the opposition will be strong no longer. For the great test of spirit power will be national. The spirit helpers have organized the "Whole World Soul Communion," which is one of the avenues to this great work. The organization that many desire will be brought to you by the means set forth in this paper. It is not my purpose to give you a long dissertation on the evils of intemperance, for they are already known but too well. Speaking of myself, I did not pass into the spirit world a drunkard, from the fact that the spirit world came to my rescue, through good and loving instruments. The cause of my separation from my earthly body was, undoubtedly, from the effects of my long continued intemperance. I have known how to give good advice to drunkards, in the court room, in the morning and in the evening of the same day, and become a terror to all my household. By strong drink I lost a fortune, love, and the respect of my fellows, and worse than all, my self-respect. Therefore I say, oh, Spiritualists, come to the rescue of thousands that are now in the worst possible bondage. Let us declare war against this foe of our fellow-beings, and save the generations yet unborn. Let me be your helper with all the energy of my soul life. In this way I can redeem the errors of my past. People everywhere help me. A. G. W. CARTER.

Through the Mediumship of Annie C. Rall.

Millersville, Mo.

Intersting and Successful Meetings, held by Mr. G. W. KATES AND WIFE.

To the Editor of The Better Way.

A series of meetings, to last eight nights, commencing October 17th, had, for some time, been arranged with myself and wife, to be held in the Universalists' and Spiritualists' Church at this place. The Universalists have an appointed minister, who holds stated service here, and is largely supported by the Spiritualists, who are in the majority, and really own the church edifice.

There is another church house here, where the Methodists and Baptists alternate in holding meetings. Their ministers do not find a large following; and, because the Universalists and Spiritualists predominate, call the village by the charitable name of "Hell," presumably because they find it too hot a place for their cold religion. The residents belong to the yeomanry, and are nearly all householders and farm owners. The village contains about one hundred and fifty inhabitants; but the surrounding country is thickly settled.

At the meetings there generally is an assemblage of from four to five hundred persons; and visitors have marvelled at such a village furnishing so large an audience. The "wagon brigade" solves the mystery. The people come to town from every direction and fill the house. But to the credit of the power of our spirit friends is due the increasing interest and attendance at each meeting. They seem to have created a uniform good opinion for us and for the cause of Spiritualism.

There is no longer any doubt but that Spiritualism will be perpetuated here, and that the people will be united in their efforts to put in practice its grand reforms and teachings.

This is already a moral place, there being no liquor sold here, and there is no rowdyism worthy of mentioning.

The capacity of the church house was taxed from the first, and on Sunday, October 21st, would not have been large enough had Jupiter Pluvius failed to visit us. He brought a heavy rain storm and made the roadways difficult to travel; but, with mud ankle deep, the house was well filled. Sunday afternoon we succeeded in organizing a Sunday school for the children of all ages, in which the Universalists and Spiritualists will co operate. About one hundred agreed to join the school, and teachers of classes were elected.

Tuesday, October 23d, Mrs. Kates held an afternoon meeting, for ladies only. It was largely attended, and was made the occasion of much practical good to the women in the study of the laws of life.

The meetings closed Wednesday night, after eight nights of spiritual lectures and tests that have renewed the faith of many, and added knowledge unto faith with many others.

Everybody seems to have been delighted with the lectures; and we have heard no unfavorable criticisms of the tests, which have been almost universally recognized as evidence of a psychic power of the spirit presence.

The community has generally expressed a desire for us to remain longer, or to return at an early date. We must go to fill other appointments, but will surely hope to return amidst a people of such genial and whole-souled hospitality and spiritual inquiry as that possessed by those who reside at Millersville.

The family of brother Geo. H. Miller entertained us so comfortably that we felt "at home," and regretted to leave. It would indeed be a joy to work as a medium, could they always go to such pleasant places.

Sunday night, October 21st, our meeting was made of additional interest by the marriage of David J. Hendricks and Miss Mamie E. Martin, after our regular service. The ceremony was performed by Rev. A. Miller, pastor of the Universalist church, assisted by my wife and self.

We trust to have continued strength and spirit help to go on with the work of helping humanity mentally, morally and spiritually. Fraternally,

G. W. KATES.

Millersville, Mo., October 25th, 1888.

Spiritualism in Mass.

Miss Hagan at Home—Her Friends at a House Warming—Evidence of Her Industry.

Worcester, Mass., Oct 29, 1888.

To the Editor of The Better Way.

In this conservative city Spiritualism pursues the even tenor of its way, without regard to the excitement outside. "Raids" and "exposures" are practically unknown to our people.

Last Wednesday evening Miss Jennie B. Hagan, who has been our speaker on the Sundays of October, received her friends of the Worcester Spiritual Society at her home in So. Framingham. The guests numbered fifty, including one from Boston, one from Milford and two from So. Framingham. Music, both vocal and instrumental, speeches, recitations and poems, from friends on both sides of the river of life, made the time pass agreeably. The intention was an informal celebration of the first anniversary of the occupancy, by Miss Jennie and her good mother, of their handsome new residence in the delightful city of So. Framingham.

After an elegant collation, the assembled guests were called to order by President Smith, of the Worcester Society, who requested Dr. A. B. Richardson, of Boston, to officiate as chairman for the evening. Upon assuming the dignity of this position, the genial Dr. gave expression to many kind words for Mrs. and Miss Hagan, and in their name extended a cordial welcome to all present. He called upon Miss Reynolds for a banjo solo, which was finely rendered. Mr. Sutton responded to a call with some interesting reminiscences and a comic recitation in the Irish dialect, which was loudly applauded. Messrs. Howe and Johnson were earnest and eloquent in short speeches. Mrs. Fisher, one of Worcester's good mediums, contributed many good thoughts, and Mrs. Hastings, a prominent member of the P. E. Church, had some most beautiful commendatory words for Miss Jennie. Messrs. Hammond and Gibbs, Mrs. Smith, and others, made brief remarks, and then master Georgie White, better known as "Boy White," came and gave a pretty little speech through the lips of his medium.

Mr. and Miss Reynolds, the truly gifted brother and sister, followed with welcome music upon a variety of instruments. Then Miss Hagan, for herself, mother, and her agent, Mr. Boutelle, expressed thanks to the kind friends for their call and many good offices in the past, following her remarks in a poem on "Home, Sweet Home," "Harmonious Influence," "Contentment," and "The House Warming," which was the master-piece of rythmic melody. At eleven o'clock the happy assemblage dispersed, each wishing that there may be many more such joyful occasions at the pleasant home of Mrs. and Miss Hagan.

Miss Hagan's engagement with our Society closed last evening. This evening she will be tendered a complimentary reception; to-morrow evening she speaks at So. Easton; Wednesday evening at Brockton; Thursday evening at Boston; November 4, 11, 18, 25, at Haverhill; November 8 and 9 at Attleboro; November 29 she begins a course of lectures at Meriden Conn. Notwithstanding the rainy season, she has had exceptionally large audiences in Worcester, and her private sittings have been numerous and satisfactory. As your Boston correspondent says, she is probably the most industrious Spiritualist worker now before the public."

Fraternally,

AGAWAM.

Reported for the Better Way.

Description of a Seance.

The circle held Friday night, October 26th, by the materializing medium, Mr. Fletcher, was of unusual interest.

There were nineteen persons present to witness the startling results. Among them were Dr. G. G. Whitcomb, of Murphy, North Carolinia, with his friend, Dr. J. Lawson (both gentlemen of the Rosicrucian order). Many full form spirits came to greet their mortal friends present.

A spirit sister of Dr. Whitcomb appeared, calling him up to the cabinet. And, to the surprise of all, the medium, Mr. Fletcher, was seated outside the cabinet, asking questions, and receiving raps in reply.

Mr. Fletcher then walked around in the audience with his arms around the materialized spirit! When asked by Dr L. "if he could feel the spirit form, the medium replied: "I feel nothing resting on my arm, but still I feel that it is something that has life, although no ponderable substance; for my arm can pass right through it without any resistance.

A lighted candle stood in the cabinet, which was dimmed sometimes, by means of an apparatus that was regulated by spirit controls.

Then the trumpets were used by several spirits. And the message from spirit Dr. Sharp was given in loud tones:

"Good evening, friends, I'm happy to meet you. This is a harmonious circle—more so than anyone I have seen for many days. I want you to have it published. I want the people to know. This circle is very harmonious. We are strong. We want the people to know these things; they must learn that we can return!"

Four spirit children appeared; one being called "Gracie." About twenty spirits appeared that night; being fully recognized, and bringing joy to the hearts of those present, who were strangers, on a visit to the Centennial.

On the same night, at the developing parlors, on Price Hill, spirit Dr. Sharp again appeared, and through the hand of the child slate-writer wrote a message:

"DEAR FRIENDS:—I come again to you, to aid your spirit guides, and I want to get a new control for Annie, as Frankie wants me to, for he must have some one stronger. And so Annie will have to control Frankie, and some one else to be her control, and she will get it nicer. I will try, so she will get developed soon. You are doing splendidly; you ought to be satisfied. Some sit one year, and don't get so much writing as Annie. It is because you have your mind on other things. I am sorry because Mrs. ——— never comes when she promises, but I will make her come Monday, you see. I am Dr. Sharp. I can't write a good deal because the weather is bad, and my medium, Mrs Robinson, has no circle, and I can't stay longer. In here are plenty of spirits. As they cannot write, I will tell you their names, if this will satisfy you: Dr. Morton, Frankie, Volly, Bunker, Sidney, Marrietta and lots of others.

I admire those flowers, and so I am going to oblige you for your very good attention to us, and so I am very glad to be with you so long. That is Dr. Sharp wishing you good night."

This message covered five sides of slates, written in large legible, hand-writing.

At the conclusion of the seance the table was moved and tiltet by the angel children, Frankie and Volly.

On the afternoon of same day a party of invited friends were assembled in the parlors of Dr. Lawson, on Price Hill. Impromptu lectures were given, when at the close, Mrs. Kibby was controlled by several spirits, the spirit aunt of Dr. Whitcomb saying: "I did not have the opportunity to listen to such philosophy while in earth life. There are many spirits present who have gained information from the discourses we have been listening to this afternoon."

The Spanish control endeavored to talk, but lack of time prevented.

Mrs. Kibby, through her symbolic clairvoyance, described the "Pyramids," which are always seen when in the presence of Rosicrucians.

PERSONAL.

Dr. S. S. Baldwin is the only authorized agent in the city to solicit subscriptions and advertisements for THE BETTER WAY.

Dr. William Rose is now located at 316 Walnut street, this city, and is performing remarkable cures in all kinds of diseases. See his advertisement.

If the party who has been kind enough to send me several copies of THE BETTER WAY will give me his or her address, I will be under many obligations. HENRY EZECKAIL,
171 Richmond street, Cincinnati.

At Fayette, Iowa, much interest is manifested by large audiences in the eloquent and effective inspirational speaking of Mrs. S. E. Warner Bishop. She is doing grand work in bringing home to the minds of the people the better light of truth and progress.

Mrs. C. B. Bliss, who has given a series of wonderful materializing seances in this city during the past two weeks, has gone to Pittsburgh for a few days. She will return to Cincinnati about 8th November, instant, and remain five or six weeks, during which season she proposes to give three seances per week. She has no superior in the exercise of her remarkable gift of mediumship.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive street, St. Louis, Mo.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis Mo.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Frank T. Ripley, trance lecturer and platform test medium, is open for engagements for the months of December and January next. Address him in care Banner of Light, Boston.

G. W. Kates will lecture and give tests during the month of November in Pittsburgh, Pa.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamantic, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No 6 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Mrs. E. A. Wells is now ready to make engagements to lecture, or as a platform test medium. Societies desiring to make engagements must state time after first January 1889. Address 900 Sixth avenue, New York.

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. During the month of April and half of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kenucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

Dr. Dean Clarke, a veteran worker and one of our most eloquent inspirational speakers desires immediate engagements for the winter months. Let all who want an energetic and highly-endowed spiritual teacher send for him. Address care of Banner of Light, Boston, Mass.

Our good friend, J. W. Fletcher, the well-known materializing and trumpet medium, now located at No. 55 Carlisle avenue, has kindly volunteered to give a seance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These seances will be first-class in every particular, as all of brother Fletcher's seances are, and they should be largely attended by Spiritualists of Cincinnati and neighborhood Remember, the *last* Friday evening in every month.

Pierre L. O. A. Keeler, Slate-Writer, is now at his home, Rockville Centre, N. Y., devoting his personal attention to the development, through his pamphlet by mail, of mediumship throughout the country.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell. Trance. Bates Avenue, near Colerain.

A. Willis, materialization, No. 19 Broadway.

Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

Mrs. S. Seerey, 34 Gest street, Trumpet and Slate Writing.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

Mrs. M. Englert. Trumpet. 67 Marshall Ave.

J. W. Fletcher, materializing and trumpet medium. No. 55 Carlisle avenue.

Mrs. A. Kibby, clairvoyant and test medium, 558 W. Eight street.

Mrs. Stewart. Trumpet and Independent Slate Writing. 10 Addison street.

Mrs. Anna Cissna. Independent Slate Writer. 454 West Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Joseph Schwemberger, trumpet medium, No. 3 Corwine street, between McMicken and Walnut.

S. S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street.

Des Moines, Iowa.

B. F. POOLE, Clinton, Iowa:

Dear Sir:—I received your Melted Pebble Spectacles, and, on using them, I found them to be simply perfection.

MRS. MATTIE E. HULL.

The First Society of Spiritualists of New York.

To the Editor of The Better Way.

After the opening prayer by Mrs. Nellie J. T. Brigham, Mr. Henry J. Newton rose and said: "I predict that during the coming winter Spiritualism will have a revival in New York City. There will be public exhibitions of mediumship that will demonstrate the truth of Spiritualism as certainly as a fact can demonstrate anything. Science will point the way with her unerring and resistless wand, and show these things are true. During the coming winter it will be exhibited in public, and I predict that the new form is as irresistible as the sunlight at midday in an unclouded sky.

"I have here a subscription book, and I want you to put your name down for just what you are willing and able to pay towards the expenses of these meetings. It will be your capital in the spirit world, which is the goal toward which you are steadily pressed forward. Whatever you do to sustain these meetings, you are doing for humanity. I have been your president for fifteen years, with one exception (in 78) and that is long enough. I will still continue to work; I will work as long as I am able to do any work, whether I am in any official capacity or not. And I want you to be able to meet your new president with funds to carry on the work."

The subjects given Mrs. Brigham were, "Agitation, the Beginning of Wisdom;" "The Principle of Friends, or Quakers, and its Relation to Spiritualism;" "Put not off till To-morrow what can be done To-day;" "In Transfiguration does not the Law of Psychology play an Important Part?"

Mrs. Brigham wove these subjects together in one discourse. She said the agitation of thought was the beginning of wisdom; the awakening of the intellectual nature, the spirit of investigation. Affairs seem to group themselves as trees are grouped in the forest. We are now in a state of agitation which will lead people to inquire into the truth. Fermentation is necessary to remove the scum and refuse from new wine; so agitation is necessary to separate truth from falsehood.

There are two sects of Quakers, the Hickites and Orthodox. The latter, though believing in peace, rest the salvation of humanity upon the murder of Christ; the Hickites reject this. Quakers wait for the spirit (of God) to move them, mediums for the spirits. We claim that God speaks and acts through other spirits, His ministering angels.

At the meeting for manifestations in the afternoon, there was the usual musical entertainment. Mr. Henry J. Newton gave some experiences in physical phenomena, and spoke very encouragingly of the progress made in spirit telegraphy during the past few months. He regards it as one of the most favorable signs of the times towards the more rapid development of Spiritualism. J. B. Gibbs, Esq., one of the leading temperance advocates of the city, gave an interesting experience of how he became a believer in Spiritualism. Mr. Gibbs is a convert, brought about by marvellous manifestations through recent sickness in his own house. He is one of the few men that dares to do right and say what he believes, without first asking the opinions of the church. Mrs. E. A. Wells gave numerous recognized tests. Prof. Baldwin, of Chicago, will open the meeting for manifestations next Sunday afternoon with a lecture upon "Science of Spiritualism in relation to health." Owing to the inclemency of the weather, but a small congregation listened to Mrs. Brigham in the evening. Her subject was, by request, an exposition of the beauties of Spiritualism. Solomon says deliver us from the little Foxes that spoil the young and tender vine. So whatever has been exposed has been the false and hurtful, the parasites that had no part in the tree of truth. Spiritualism is not materialism, and those who stop at the open door of materialism hinder others from entering in. Investigate earnestly, honestly, patiently and yet critically. The subjects for the evening poems were "Hope;" "Charity;" "Voice of the Moonlight."

A mere notice of the lecture is injustice. To be appreciated, it should be given as a whole, and that the thousands of readers of THE BETTER WAY may have a least that they will not soon forget, we shall send the full text of this lecture for their benefit, for the next weeks' issue. Fraternally yours.

New York, Oct. 28, 1888. PATTERSON.

Cleveland Lyceum Benefit Entertainment

The Benefit Entertainment tendered by Helen Stuart-Richings to the Lyceum, came off Friday evening, October 26th, and was an artistic success. Probably no speaker on the spiritual platform equals Mrs. R. as an elocutionist; in pathetic or humorous delinations, she is equally good. The authors of the selections from her choice repertoire, never fail to get the best interpretation to their productions, and the vim she infuses into her readings approach in her comic numbers what the French, in their expressive way, call "*Chic.*"

The program was enhanced by the first appearance in the city of Miss Clair Tuttle, the youngest daughter of Hudson and Emma Tuttle, of Berlin Heights. Mrs. T. touched the hearts of all present with her rendition of "Sister and I;" her beautiful youthful presence, her marvellously rich voice, and her highly emotional nature, places her at the start far in advance of the general dramatic reader. Miss Tuttle is to make her professional debut in this city next December, in a unique entertainment specially written and adapted to her natural talents. She inherits, to a great degree, the physical and spiritual gifts of her mother, plus much of her own.

THOS LEES.

Mrs. Glading at Chillicothe.

Chillicothe, October 27, 1888.

To the Editor of The Better Way.

While there are a very few Spiritualists at this place, there are a great many liberal thinkers, and I am glad to say that Mrs. A. M. Glading, of Philadelphia, was greeted with very appreciative audiences the three evenings she was with us. Her controls indicated marked ability in the answers to questions given by the audience. The questions were of such a character as to bring before the people of this community the teachings of Modern Spiritualism. She uses fine argument, and gives it with such force and precision, that it cannot fail to leave the impress of truth upon the minds of those who heard her. The psychometric readings and tests were acknowledged as correct in nearly every character delineated. We hope to have, sometime in the near future, a society of such numbers that we can have good speakers with us frequently. A. M. T.

Little Testimonials.

"In union there is strength." It is the same with "Union Vinegar," made by Messrs. S. W. & G. C. Jennings, whose firm is styled the Union Vinegar Co., and whose location is at 67—69 Canal street. They are distillers of wine and cider vinegars of best qualities, and manufacturers of sweet and crab cider, table sauces, catsup and French mustard. Their goods are of standard strength and quality, and as staple in this market as flour and pork.

Kline's Ink is the best writing fluid for counting-house use of which we have any knowledge. For many years it has been used in the public schools of Cincinnati, and is largely endorsed by business men everywhere. Manufactured in this city by C. A. Aiken, who bottles it for the trade and supplies orders by the gallon or barrel.

Spiritual Camp Meeting at San Bernardino, Cal.

To the Editor of The Better Way.

This is the country for campings. No rains, no dews. Sunshine and flowers, fruits, figs, grapes, pomegranites, English walnuts, and almonds in an abundance, can be had for the picking. This is certainly the promised land we have heard so much talked about—so far, far away. One strange coincident to me in the semi-tropical climate, I have failed to hear the song of a musquito or feel the social nip of ye lively flea. The only disagreeable feature the cronic growler could find to amuse himself about, would be the dust. This is sometimes exceedingly disagreeable.

There is one pleasing feature attendant with this, however. It makes no difference who you are or what your apparel may consist of, in ten minutes travel in this dust, you look all the same. Blacking boots is out of the question, it does no good. This is a happy thought for the corpulent and lazy people—book it. From the camp we have a fine view of the coast range mountains. In fact, mountains are on all sides. From 9 to 3 o'clock it is hot, then we get the breeze from the ocean and it is very cool, so cool that wraps are in order.

The hot springs at the foot of the Arrowhead mountain. This mountain derives its name from a large rock on the side of the mountain, being the exact shape of the flint head of the Indian's arrow, and can be seen for many miles distance, as far as the mountain is seen. These springs are visited by invalids from all parts of the world. They are said to contain wonderful medicinal qualities. They have a fine, commodious home for the accommodation of all who wish to try these hot and cold springs as a restorative to health.

The Southern California Camp Meeting is flourishing. It is a feast of reason and a flow of soul. Spiritual truths are being dispensed to all who wish, in this, the southwestern part of the United States. We find all nationalities and nearly every State in the Union represented here. Our meetings are well attended and general satisfaction is given. Many astounding tests are given which cannot be accounted for in any other way except by spirit intervention.

Monday October 15:—No service in the afternoon. Evening: Invocation, by Mrs. Edith E. R. Nickless; poem, read by Mrs. E. P. Thorndyke; lecture, by G. W. Featherstone, of New Mexico, formerly pastor of the M. E. Church at Falls County, Texas. Mr. Featherstone's remarks took the form of an experience, telling why he was forced to leave the ministerial calling which he thought he had taken up for life. It was because he could not bring himself to the belief of a death-bed repentance. The more he tried to do this the farther he drifted away. He could not make it consistent with his ideas of truth and justice. When he expressed his views to the church, his ministerial head was immediately decapitated. He embraced Spiritualism because it taught the only way to righteousness was by living pure and upright lives, doing unto others as you would others do unto you, trying to lift yourself and all humanity out of the doubts and ignorance of the world, to a higher spiritual plane. The speakers remarks were very impressive and made a deep impression on all who were present.

Mrs. Edith E. R. Nickless, of New York, was controlled and spoke in these words:

"I am a minister, controlling the unconscious lips of this medium. I was considered an eminent divine, and my congregation numbered thousands. I have a confession to make. I did not do my duty while on earth, and I must do it now. I knew the truth and did not proclaim it to my people. I investigated Spiritualism thoroughly and received many beautiful messages from dear ones who had passed the river of death. These dear ones urged me to tell what I had received and knew to be true. I did not do this, and now I am the sufferer. Oh! friends, do your duty, all of you. Proclaim the truth as you understand it to all the world. Then when you lay off the mortal for the immortal, you can reach those heights of truth and wisdom we all so much desire and will not be bound to earth by the error and misdeeds done while in the body."

Remarks were also made by Mr. William Heap and J. V. Mansfield.

Tuesday October 16:—Afternoon, Conference Meeting. Meeting addressed by Dr. F. B. Taylor; Mrs. E. P. Thorndyke, Mrs. E. A. Hammatt, of Encinitas, and Mrs. Edith E. R. Nickless.

Evening Services:—Song, by the choir; poem, "Progress," read by Mrs. E. P. Thorndyke. The conference of the afternoon was continued and was taken part in by Dr. T. B. Taylor, Mrs. E. P. Thorndyke, Dr. J. R. Nickless, J. V. Mansfield, Mrs. Mary Carter and Mrs. Edith E. R. Nickless. Tests were given by "Sunflower," the little messenger spirit of Mrs. Nickless, who is the favorite of the camp.

Wednesday October, 17:—Afternoon; fact meeting. Invocation by Mrs. Edith Nickless. Remarks by Dr. T. B. Taylor, stating what was meant by a fact meeting. It was to give all present an opportunity to tell facts that had come to them in their investigations of Spiritualism. The doctor explained the modus operandi of a slate writing experience held with a medium many years ago, when the writing on the slate was a fac simile of the person's writing before they passed into spirit life.

Mrs. E. A. Hammatt, of Encinitas, related her experience as a medium; how she was incarcerated in an insane asylum by her relatives, they thinking her mediumship came from the evil one. Although she was harmless they were afraid and had her confined in the asylum, where she remained for several months. Her experience in that institution was something terrible. She is now endeavoring to start a medium home, where all cases of the same nature as hers can be properly provided for.

Mrs. A. Rush, of Los Angeles, related an experience when spirit pictures appeared on the windows of the house she occupied. Thousands of persons came from all parts of the country to see this wonderful phenomenon. The St. Louis, Mo. and Cincinnati, O., press sent representatives to investigate these strange pictures, and could account for them in no way other than the supernatural.

Facts were related by Mrs. E. P. Thorndyke, Mrs. E. Wilson, Dr. J. R. Nickless, William Libby and others.

Evening:—Poem, by Dr. T. B. Taylor. Lecture by the control of Mrs. Edith E. R. Nickless. Subject: "Eye for an Eye and a Tooth for a Tooth." This was the Mosaic teaching. A new light was brought into the world by the great teacher Jesus. He taught "forgive ye one another," "return good for evil," "love ye one another." The trouble has been with the teachers of the day they have been preaching the new dispensation and practicing the old.

If a man takes the life of another his life is also taken, thus trying to repay one murder by committing another. This was not the teaching of that great teacher who came into the world to save mankind, and make the world better. For all sins retribution must follow. No one can bear another's burdens. We must all work out our own salvation, and suffer in proportion to our transgressions. Teach the people to know themselves, to live according to the brightest principles of right. Make our prisons, places of reform. Educate the criminals, giving them good food and kind treatment, teach them to understand themselves. Under this regime in a few years, our places of incarceration, which are now filled to the overflowing, will become empty, and criminals will be known in our land no more.

Many tests were given by Mrs. Nickless to the skeptics, though many receiving them were loth to acknowledge their truth.

Thursday, October 18:—Afternoon: Dr. T. B. Taylor asked all who were ailing to come upon the platform and the healers would see what could be done in relieving their sufferings. Ninety-two persons came forward They were treated magnetically by Messrs. Drs. T. B. Taylor, J. R. Nickless, Mrs. M. E. Taylor, J. P. James, E. A. Hammatt, J. Lilly and Dr. Hawley. The results of the healers' work, many reported themselves cured, others greatly relieved and the remainder felt a very powerful influence.

Evening exercise:—Duet: "Watching and Waiting for Me," by Mrs. Dr. Taylor and Miss Mabel A. Nickless.

Poem, "Kephi's Vision," by Mrs. E. P. Thorndyke.

Lecture, by Moses Martin, Esq. of San Bernardino. Subject: "Formation and dissolution." The greatest thing and a man can know to set him straight in the way of truth is science. Ignorant people are always superstitious. Scientific people are always liberal. They are willing to investigate subjects that come within their reach. All the trouble with the differences in the religions of the present day is the want of knowledge of this little world we live upon.

When we understand the elements and laws of our earth perfectly, we shall know more of ourselves and the whys and wherefores of life, and its needs and responsibility. Death, or the change which we call death, is as necessary as life. There is too much fanaticism and superstition in the world. We want truth. Where that reigns, fanaticism and superstition will be buried and no tombstones will be erected to mark the place.

The lecturer gave an account of the formation of the earth, explained the causes of volcanoes, and the many changes of the earth's condition. The lecturer was instructive, and showed much research and study.

Friday, October 19:—Afternoon; Facts Meeting. Song: "When the Mists have rolled away;" original poem "Rain Drops," by Mrs. Hammatt.

Facts relating to spiritual manifestations were related by Dr. J. R. Nickless, of New York. Previous to becoming convinced of spirit communion he believed the mediums obtained all they told concerning our spirit friends, they obtained through the brain of the sitter, through some occult power not yet known by the scientific world. It is a well established fact that everything we read, hear and see, is photographed on the brain and then remains. We may forget it, but it is the property of the intellect, and is ready for our use when called upon.

The medium had the power to read these facts, and they were told, and nothing else. This was the speaker's hypothesis. At his first sitting for spirit communication an intelligence came to him and communicated what he supposed were falsehoods, but afterwards learned they were truths which happened before he was born. This disproved the theory of mind or brain reading, as certainly there could not be read from the brain which was not there. Many other facts of a similar nature were illustrated, thus showing that mediumship was not mind reading.

Facts were related by Dr. T. B. Taylor, William Heap, Mrs. Edith Nickless, Mrs. Ella Wilson, Mr. J. D. Potter, Mrs. Thorndyke, E. A. Bonnie, of Pasadena, and Robert Jenkinson, of Hanford.

Immediately after the afternoon services, a meeting was held for the election of officers of The Southern California Camp Meeting Association, and resulted as follows:

President, Dr. T. B. Taylor, of Los Angeles, California.

Vice Presidents, William Heap, Mrs. Thorndyke, Mary Carter, of San Bernardino, Dr. Nickless, of New York, Dr. H. W. Gould, of San Diago, Dr. Boyd, of Riverside and Dr. L. S. Moore, of Lemoore.

Secretary, Mrs. Dr. Taylor, of Los Angeles.

Corresponding Secretary, Mrs. Ella Wheeler, of Santa Ana.

Treasurer, Mrs. Charles Ehrenfield, of Los Angeles. SELKCIN.

HEUCKS.

Chas. S. Gayler, who has won both fame and fortune as a literateur. His best work in the opinion of almost everybody is "Lights and Shadows." This production will be given for the first time in this city next Sunday afternoon. The following is what the New York Herald says of it:

"Mr. Charles S. Gayler's five-act melodrama, Lights and Shadows, was played for the first time in this city last night. It is a production of the ups and downs of life in New York. The piece has all the attributes that are thought necessary to insure success for plays of this class—climaxes worked up with considerable strength, realism in abundance, and, last but not least, in a work of this order, affective scenery and mechanism.

The plot is the story of a woman betrayed, and her terrible vengeance on the author of her wrongs, and on all his kith and kin. Others are drawn into the vortex, and for the nonce virtue has a hard time; but right must prevail, and at last the villians go handcuffed to jail, while several pairs of lovers are handcuffed together, not with steel bracelets, however, but with the bonds of matrimony. It is a strong piece, judged from a melodramatic standpoint. The movement is rapid, incidents following with a rapidity that keeps the spectators in a constant ferment of expectation. The piece is acted in satisfactory style. No one of the company soars so high above the other as to be specially mentioned. The players are all good in their respective parts, and tell the story of the piece well. This is more satisfying than to find a star of more than ordinary ability, surrounded by an untrained company, struggling to interpret a play. In the third act there is a scene in which the hero and his sister are left in an underground den, to be drowned by the incoming waters of the East River. The water-gate is opened, and in rushes the water. A very realistic and impressive scene.

Mrs. Ella M. Stevens.

Cincinnati, October 27, 1888.

To the Editor of The Better Way.

We learn that Mrs. Ella M. Stevens, wife of C. L. Stevens, Vice-President of the Pittsburgh Spiritualist Association, is rapidly coming to the front as a speaker She is pleasing in her manner, logical and forcible in her discourses, and, if given the opportunity, will soon make her mark in the good cause. Respectfully Yours,

MRS. A. M. GLADING.

Testimonial.

Dimebox, Texas, June 18, 1888.

DR. R. P FELLOWS,

Dear Sir:—Accept my thanks for the good your remedy has done me. I was almost ruined physically, but ever since using the External Application I have been improving every day, and can now truthfully say that I am a *new man* Wishing you the success you rightly deserve, I remain,

Respectfully Yours, J. L. P.

REMARKS—When such testimony as the above is given, none should doubt but that I have one of the greatest of known remedies (given to me from the spirit world) for the cure of men suffering from Nervous Debility, as the result of youthful errors and excesses.

DR. FELLOWS.

The Independent Club

Of Boston, Mass, will open regular week day meetings at the Welles Memorial Hall, 987 Washington street, Boston, Mass.

The exercises consist of a seance from two until three o'clock, followed by Ladies Sewing Circle At six o'clock supper is served, and at seven a fine entertainment will be offered until about half past ten. Mr J. Wm. Fletcher is the regular medium, but during the season others will assist, as they are selected by his guides, a complete report of which will appear each week in THE BETTER WAY.

The Club already hold Sunday afternoon lectures in Berkeley Hall. Mr. W. J. Colville closes his highly successful engagement November 4th., to be followed by Mr Gerald Massey, Mrs. Isabella Beecher Hooker, Mrs J. S Palmer, Mrs. Lillie, J. W. Fletcher and others All letters addressed to F. V. FALLER, 31 Bowdoin street, Boston, Mass.

Mrs. Laura Bradford.

I notice in THE BETTER WAY notice of the death of Mrs. Laura Bradford, of Erie, Mich. For years she went regularly to church with her husband, Deacon Cyrus Bradford, until their eyes were opened to the truths of our spiritual philosophy. Since then their work has been in unison with their loved ones gone before. She is now with her little Agnes in the better land. With many friends, allow me also to extend the hand of sympathy to her bereaved husband, and to assure him that she lives in our every-day lives, and that we are conscious of her presence about us always. FRED HOWARD PIERCE, Clairvoyant. 1001 West Franklin street, Jackson, Mich.

Toledo, Ohio.

October 29, 1888.

To the Editor of The Better Way.

We have had the pleasure, during the past few weeks, of listening to a series of interesting and instructive lectures, given through the mediumship of Mr. D. A. Herrick, of Jamestown, N. Y., trance speaker, physical medium and independent slate writer. Mr. Herrick has given good satisfaction as a trance speaker while with us, and has also been very successful in his seances on week evenings. He, in connection with Mr. J. B Jonson, of this city, a fine physical and cabinet medium, has been holding a series of seances, which cannot fail to be instructive to Spiritualists and investigators. At their dark circles they sit around the table, joining hands with the sitters, and almost as soon as the lights are extinguished, the different instruments are played upon and floated about the room; voices of spirit friends are heard speaking through the trumpets; messages are written and placed in the hands or pockets of those for whom they are intended. I have several times received communications from one who was very dear to me in earth life, and consider it my duty to heartily recommend Messrs. Herrick and Jonson as honest and conscientious mediums, and valuable exponents of the philosophy of Spiritualism.

Yours, Fraternally, W. M. SMITH,
Sec'y, First Alliance of Progressive Thought.

Pittsburgh, Pa.

To the Editor of The Better Way.

F. S. Ripley's engagement closed here last Sunday, October 28, before a crowded house. Mr. Ripley's controls advanced some radically new theories while here which, although new, were accepted by some, while others could not fully grasp them. He was not engaged for next year, as, in all probability, his time is all taken up.

Mr. G. W. Kates and wife will be before the Society next month, and Mr. Emerson was to fill week nights of the latter part of the month with tests. With regard to the $10,000 subscribed for a temple here, one of the prominent members of the Society expressed himself thus: "Well, I wouldn't take 25% and collect it."

Oct. 30, 1888.

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Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

NOVEMBER: Walter Howell.
DECEMBER: Mrs. E. A. Wells.
Feb. 1889; Mrs. N. T. Brigham.
March, 1889; Helen Stuart-Richings.
April, 1889; Jennie B. Hagan.
May, 1889; Edgar W. Emerson.
June, 1889; Edgar W. Emerson.

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PERSONAL.

Dr. S. S. Baldwin is the only authorized agent in the city to solicit subscriptions and advertisements for THE BETTER WAY.

Dr. William Rose is now located at 316 Walnut street, this city, and is performing remarkable cures in all kinds of diseases. See his advertisement.

If the party who has been kind enough to send me several copies of THE BETTER WAY will give me his or her address, I will be under many obligations. HENRY EZECKAIL,
171 Richmond street, Cincinnati.

At Fayette, Iowa, much interest is manifested by large audiences in the eloquent and effective inspirational speaking of Mrs. S. E. Warner Bishop. She is doing grand work in bringing home to the minds of the people the better light of truth and progress.

Mrs. C. B. Bliss, who has given a series of wonderful materializing seances in this city during the past two weeks, has gone to Pittsburgh for a few days. She will return to Cincinnati about 8th November, instant, and remain five or six weeks, during which season she proposes to give three seances per week. She has no superior in the exercise of her remarkable gift of mediumship.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Mrs. T. J. Lewis, speaker and test medium, 306 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive ttreet, St. Louis, Mo.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1115 Olive street, St. Louis Mo.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Frank T. Ripley, trance lecturer and platform test medium, is open for engagements for the months of December and January next. Address him in care Banner of Light, Boston.

G. W. Kates will lecture and give tests during the month of November in Pittsburgh, Pa.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamantic, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No 6 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Mrs. E. A. Wells is now ready to make engagements to lecture, or as a platform test medium. Societies desiring to make engagements must state time after first January 1889. Address 990 Sixth avenue, New York.

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. During the month of April and half of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kenucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

Dr. Dean Clarke, a veteran worker and one of our most eloquent inspirational speakers desires immediate engagements for the winter months. Let all who want an energetic and highly-endowed spiritual teacher send for him. Address care of Banner of Light, Boston, Mass.

Our good friend, J. W. Fletcher, the well-known materializing and trumpet medium, now located at No. 55 Carlisle avenue, has kindly volunteered to give a seance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These seances will be first-class in every particular, as all of brother Fletcher's seances are, and they should be largely attended by Spiritualists of Cincinnati and neighborhood Remember, the *last* Friday evening in every month.

Pierre L. O. A. Keeler, Slate-Writer, is now at his home, Rockville Centre, N. Y., devoting his personal attention to the development, through his pamphlet by mail, of mediumship throughout the country.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain.

A. Willis, materialization, No. 19 Broadway.

Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

Mrs. S. Seerey, 34 Gest street, Trumpet and Slate Writing.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

Mrs. M. Englert. Trumpet. 67 Marshall Ave.

J. W. Fletcher, materializing and trumpet medium. No. 55 Carlisle avenue.

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eight street.

Mrs. Stewart. Trumpet and Independent Slate Writing. 10 Addison street.

Mrs. Anna Cissna. Independent Slate Writer. 454 West Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Joseph Schwemberger, trumpet medium, No. 3 Corwine street, between McMicken and Walnut.

S. S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street.

Des Moines, Iowa.

B. F. POOLE, Clinton, Iowa:

Dear Sir:—I received your Melted Pebble Spectacles, and, on using them, I found them to be simply perfection.

MRS. MATTIE E. HULL.

The First Society of Spiritualists of New York.

To the Editor of The Better Way.

After the opening prayer by Mrs. Nellie J. T. Brigham, Mr. Henry J. Newton rose and said: "I predict that during the coming winter Spiritualism will have a revival in New York City. There will be public exhibitions of mediumship that will demonstrate the truth of Spiritualism as certainly as a fact can demonstrate anything. Science will point the way with her unerring and resistless wand, and show these things are true. During the coming winter it will be exhibited in public, and I predict that the new form is as irresistible as the sunlight at midday in an unclouded sky.

"I have here a subscription book, and I want you to put your name down for just what you are willing and able to pay towards the expenses of these meetings. It will be your capital in the spirit world, which is the goal toward which you are steadily pressed forward. Whatever you do to sustain these meetings, you are doing for humanity. I have been your president for fifteen years, with one exception (in 78) and that is long enough. I will still continue to work; I will work as long as I am able to do any work, whether I am in any official capacity or not. And I want you to be able to meet your new president with funds to carry on the work."

The subjects given Mrs. Brigham were, "Agitation, the Beginning of Wisdom;" "The Principle of Friends, or Quakers, and its Relation to Spiritualism;" "Put not off till To-morrow what can be done To-day;" "In Transfiguration does not the Law of Psychology play an Important Part?"

Mrs. Brigham wove these subjects together in one discourse. She said the agitation of thought was the beginning of wisdom; the awakening of the intellectual nature, the spirit of investigation. Affairs seem to group themselves as trees are grouped in the forest. We are now in a state of agitation which will lead people to inquire into the truth. Fermentation is necessary to remove the scum and refuse from new wine; so agitation is necessary to separate truth from falsehood.

There are two sects of Quakers, the Hickites and Orthodox. The latter, though believing in peace, rest the salvation of humanity upon the murder of Christ; the Hickites reject this. Quakers wait for the spirit (of God) to move them, mediums for the spirits. We claim that God speaks and acts through other spirits, His ministering angels.

At the meeting for manifestations in the afternoon, there was the usual musical entertainment. Mr. Henry J. Newton gave some experiences in physical phenomena, and spoke very encouragingly of the progress made in spirit telegraphy during the past few months. He regards it as one of the most favorable signs of the times towards the more rapid development of Spiritualism. J. B. Gibbs, Esq., one of the leading temperance advocates of the city, gave an interesting experience of how he became a believer in Spiritualism. Mr. Gibbs is a convert, brought about by marvellous manifestations through recent sickness in his own house. He is one of the few men that dares to do right and say what he believes, without first asking the opinions of the church. Mrs. E. A. Wells gave numerous recognized tests. Prof. Baldwin, of Chicago, will open the meeting for manifestations next Sunday afternoon with a lecture upon "Science of Spiritualism in relation to health." Owing to the inclemency of the weather, but a small congregation listened to Mrs. Brigham in the evening. Her subject was, by request, an exposition of the beauties of Spiritualism. Solomon says deliver us from the little Foxes that spoil the young and tender vine. So whatever has been exposed has been the false and hurtful, the parasites that had no part in the tree of truth. Spiritualism is not materialism, and those who stop at the open door of materialism hinder others from entering in. Investigate earnestly, honestly, patiently and yet critically. The subjects for the evening poems were "Hope;" "Charity;" "Voice of the Moonlight."

A mere notice of the lecture is injustice. To be appreciated, it should be given as a whole, and that the thousands of readers of THE BETTER WAY may have a least that they will not soon forget, we shall send the full text of this lecture for their benefit, for the next weeks' issue. Fraternally yours,

New York, Oct. 28, 1888. PATTERSON.

Cleveland Lyceum Benefit Entertainment

The Benefit Entertainment tendered by Helen Stuart-Richings to the Lyceum, came off Friday evening, October 26th, and was an artistic success. Probably no speaker on the spiritual platform equals Mrs. R. as an elocutionist; in pathetic or humorous delinations, she is equally good. The authors of the selections from her choice repertoire, never fail to get the best interpretation to their productions, and the vim she infuses into her readings approach in her comic numbers what the French, in their expressive way, call "*Chic*."

The program was enhanced by the first appearance in the city of Miss Clair Tuttle, the youngest daughter of Hudson and Emma Tuttle, of Berlin Heights. Mrs. T. touched the hearts of all present with her rendition of "Sister and I;" her beautiful youthful presence, her marvellously rich voice, and her highly emotional nature, places her at the start far in advance of the general dramatic reader. Miss Tuttle is to make her professional debut in this city next December, in a unique entertainment specially written and adapted to her natural talents. She inherits, to a great degree, the physical and spiritual gifts of her mother, plus much of her own.

THOS LEES.

Mrs. Glading at Chillicothe.

Chillicothe, October 27, 1888.

To the Editor of The Better Way.

While there are a very few Spiritualists at this place, there are a great many liberal thinkers, and I am glad to say that Mrs. A. M. Glading, of Philadelphia, was greeted with very appreciative audiences the three evenings she was with us. Her controls indicated marked ability in the answers to questions given by the audience. The questions were of such a character as to bring before the people of this community the teachings of Modern Spiritualism. She uses fine argument, and gives it with such force and precision, that it cannot fail to leave the impress of truth upon the minds of those who heard her. The psychometric readings and tests were acknowledged as correct in nearly every character delineated. We hope to have, sometime in the near future, a society of such numbers that we can have good speakers with us frequently. A. M. T.

Little Testimonials.

"In union there is strength." It is the same with "Union Vinegar," made by Messrs. S. W. & G. C. Jennings, whose firm is styled the Union Vinegar Co., and whose location is at 67—69 Canal street. They are distillers of wine and cider vinegars of best qualities, and manufacturers of sweet and crab cider, table sauces, catsup and French mustard. Their goods are of standard strength and quality, and as staple in this market as flour and pork.

Kline's Ink is the best writing fluid for counting-house use of which we have any knowledge. For many years it has been used in the public schools of Cincinnati, and is largely endorsed by business men everywhere. Manufactured in this city by C. A. Aiken, who bottles it for the trade and supplies orders by the gallon or barrel.

Spiritual Camp Meeting at San Bernardino, Cal.

To the Editor of The Better Way.

This is the country for campings. No rains, no dews. Sunshine and flowers, fruits, figs, grapes, pomegranites, English walnuts, and almonds in an abundance, can be had for the picking. This is certainly the promised land we have heard so much talked about—so far, far away. One strange coincident to me in the semi-tropical climate, I have failed to hear the song of a musquito or feel the social nip of ye lively flea. The only disagreeable feature the cronic growler could find to amuse himself about, would be the dust. This is sometimes exceedingly disagreeable.

There is one pleasing feature attendant with this, however. It makes no difference who you are or what your apparel may consist of, in ten minuies travel in this dust, you look all the same. Blacking boots is out of the question, it does no good. This is a happy thought for the corpulent and lazy people—book it. From the camp we have a fine view of the coast range mountains. In fact, mountains are on all sides. From 9 to 3 o'clock it is hot, then we get the breeze from the ocean and it is very cool, so cool that wraps are in order.

The hot springs at the foot of the Arrowhead mountain. This mountain derives its name from a large rock on the side of the mountain, being the exact shape of the flint head of the Indian's arrow, and can be seen for many miles distance, as far as the mountain is seen. These springs are visited by invalids from all parts of the world. They are said to contain wonderful medicinal qualities. They have a fine, commodious home for the accommodation of all who wish to try these hot and cold springs as a restorative to health.

The Southern California Camp Meeting is flourishing. It is a feast of reason and a flow of soul. Spiritual truths are being dispensed to all who wish, in this, the southwestern part of the United States. We find all nationalities and nearly every State in the Union reoresented here. Our meetings are well attended and general satisfaction is given. Many astounding tests are given which cannot be accounted for in any other way except by spirit intervention.

Monday October 15:—No service in the afternoon. Evening: Invocation, by Mrs. Edith E. R. Nickless; poem, read by Mrs. E. P. Thorndyke; lecture, by G. W. Featherstone, of New Mexico, formerly pastor of the M. E. Church at Falls County, Texas. Mr. Featherstone's remarks took the form of an experience, telling why he was forced to leave the ministerial calling which he thought he had taken up for life. It was because he could not bring himself to the belief of a death-bed repentance. The more he tried to do this the farther he drifted away. He could not make it consistent with his ideas of truth and justice. When he expressed his views to the church, his ministerial head was immediately decapitated. He embraced Spiritualism because it taught the only way to righteousness was by living pure and upright lives, doing unto others as you would others do unto you, tryind to lift yourself and all humanity out of the doubts and ignorance of the world, to a higher spiritual plane. The Speakers remarks were very impressive and made a deep impression on all who were present.

Mrs. Edith E. R. Nickless, of New York, was controlled and spoke in these words:

"I am a minister, controlling the unconscious lips of this medium. I was considered an eminent divine, and my congregation numbered thousands. I have a confession to make. I did not do my duty while on earth, and I must do it now. I knew the truth and did not proclaim it to my people. I investigated Spiritualism thoroughly and received many beautiful messages from dear ones who had passed the river of death. These dear ones urged me to tell what I had received and knew to be true. I did not do this, and now I am the sufferer. Oh! friends, do your duty, all of you. Proclaim the truth as you understand it to all the world. Then when you lay off the mortal for the immortal, you can reach those heights of truth and wisdom we all so much desire and will not be bound to earth by the error and misdeeds done while in the body."

Remarks were also made by Mr. William Heap and J. V. Mansfield.

Tuesday October 16:—Afternoon, Conference Meeting. Meeting addressed by Dr. F. B. Taylor; Mrs. E. P. Thorndyke, Mrs. E. A. Hammatt, of Encinitas, and Mrs. Edith E. R. Nickless.

Evening Services:—Song, by the choir; poem, "Progress," read by Mrs. E. P. Thorndyke. The conference of the afternoon was continued and was taken part in by Dr. T. B. Taylor, Mrs. E. P. Thorndyke, Dr. J. R. Nickless, J. V. Mansfield, Mrs. Mary Carter and Mrs. Edith E. R. Nickless. Tests were given by "Sunflower," the little messenger spirit of Mrs. Nickless, who is the favorite of the camp.

Wednesday October, 17:—Afternoon; fact meeting. Invocation by Mrs. Edith Nickless. Remarks by Dr. T. B. Taylor, stating what was meant by a fact meeting. It was to give all present an opportunity to tell facts that had come to them in their investigations of Spiritualism. The doctor explained the modus operandi of a slate writing experience held with a medium many years ago, when the writing on the slate was a fac simile of the person's writing before they passed into spirit life.

Mrs. E. A. Hammatt, of Encinitas, related her experience as a medium; how she was incarcerated in an insane asylum by her relatives, they thinking her mediumship came from the evil one. Although she was harmless they were afraid and had her confined in the asylum, where she remained for several months. Her experience in that institution was something terrible. She is now endeavoring to start a medium home, where all cases of the same nature as hers can be properly provided for.

Mrs. A. Rush, of Los Angeles, related an experience when spirit pictures appeared on the windows of the house she occupied. Thousands of persons came from all parts of the country to see this wonderful phenomenon. The St. Louis, Mo. and Cincinnati, O., press sent representatives to investigate these strange pictures, and could account for them in no way other than the supernatural.

Facts were related by Mrs. E. P. Thorndyke, Mrs. E. Wilson, Dr. J. R. Nickless, William Libby and others.

Evening:—Poem, by Dr. T. B. Taylor. Lecture by the control of Mrs. Edith E. R. Nickless. Subject: "Eye for an Eye and a Tooth for a Tooth." This was the Mosaic teaching. A new light was brought into the world by the great teacher Jesus. He taught "forgive ye one another," "return good for evil," "love ye one another." The trouble has been with the teachers of the day they have been preaching the new dispensation and practicing the old.

If a man takes the life of another his life is also taken, thus trying to repay one murder by committing another. This was not the teaching of that great teacher who came into the world to save mankind, and make the world better. For all sins retribution must follow. No one can bear another's burdens. We must all work out our own salvation, and suffer in proportion to our transgressions. Teach the people to know themselves, to live according to the brightest principles of right. Make our prisons, places of reform. Educate the criminals, giving them good food and kind treatment, teach them to understand themselves. Under this regime in a few years, our places of incarceration, which are now filled to the overflowing, will become empty, and criminals will be known in our land no more.

Many tests were given by Mrs. Nickless to the skeptics, though many receiving them were loth to acknowledge their truth.

Thursday, October 18:—Afternoon: Dr. T. B. Taylor asked all who were ailing to come upon the platform and the healers would see what could be done in relieving their sufferings. Ninety-two persons came forward They were treated magnetically by Messrs. Drs. T. B. Taylor, J. R. Nickless, Mrs. M. E. Taylor, J. P. James, E. A. Hammatt, J. Lilly and Dr. Hawley. The results of the healers' work, many reported themselves cured, others greatly relieved and the remainder felt a very powerful influence.

Evening exercise:—Duet: "Watching and Waiting for Me," by Mrs. Dr. Taylor and Miss Mabel A. Nickless.

Poem, "Kephi's Vision," by Mrs. E. P. Thorndyke.

Lecture, by Moses Martin, Esq. of San Bernardino. Subject: "Formation and dissolution." The greatest thing and a man can know to set him straight in the way of truth is science. Ignorant people are always superstitious. Scientific people are always liberal. They are willing to investigate subjects that come within their reach. All the trouble with the differences in the religions of the present day is the want of knowledge of this little world we live upon.

When we understand the elements and laws of our earth perfectly, we shall know more of ourselves and the whys and wherefores of life, and its needs and responsibility. Death, or the change which we call death, is as necessary as life. There is too much fanaticism and superstition in the world. We want truth. Where that reigns, fanaticism and superstition will be buried and no tombstones will be erected to mark the place.

The lecturer gave an account of the formation of the earth, explained the causes of volcanoes, and the many changes of the earth's condition. The lecturer was instructive, and showed much research and study.

Friday, October 19:—Afternoon; Facts Meeting. Song: "When the Mists have rolled away;" original poem "Rain Drops," by Mrs. Hammatt.

Facts relating to spiritual manifestations were related by Dr. J. R. Nickless, of New York. Previous to becoming convinced of spirit communion he believed the mediums obtained all they told concerning our spirit friends, they obtained through the brain of the sitter, through some occult power not yet known by the scientific world. It is a well established fact that everything we read, hear and see, is photographed on the brain and then remains. We may forget it, but it is the property of the intellect, and is ready for our use when called upon.

The medium had the power to read these facts, and they were told, and nothing else. This was the speaker's hypothesis. At his first sitting for spirit communication an intelligence came to him and communicated what he supposed were falsehoods, but afterwards learned they were truths which happened before he was born. This disproved the theory of mind or brain reading, as certainly there could not be read from the brain which was not there. Many other facts of a similar nature were illustrated, thus showing that mediumship was not mind reading.

Facts were related by Dr. T. B. Taylor, William Heap, Mrs. Edith Nickless, Mrs. Ella Wilson, Mr. J. D. Potter, Mrs. Thorndyke, E. A. Bonnie, of Pasadena, and Robert Jenkinson, of Hanford.

Immediately after the afternoon services, a meeting was held for the election of officers of the Southern California Camp Meeting Association, and resulted as follows:

President, Dr. T. B. Taylor, of Los Angeles, California.

Vice Presidents, William Heap, Mrs. Thorndyke, Mary Carter, of San Bernardino, Dr. Nickless, of New York, Dr. H. W. Gould, of San Diago, Dr. Boyd, of Riverside and Dr. L. S. Moore, of Lemoore.

Secretary, Mrs. Dr. Taylor, of Los Angeles.

Corresponding Secretary, Mrs. Ella Wheeler, of Santa Ana.

Treasurer, Mrs. Charles Ehrenfield, of Los Angeles. SELKCIN.

HEUCKS.

Chas. S. Gayler, who has won both fame and fortune as a literateur. His best work in the opinion of almost everybody is "Lights and Shadows." This production will be given for the first time in this city next Sunday afternoon. The following is what the New York Herald says of it:

"Mr. Charles S. Gayler's five-act melodrama, Lights and Shadows, was played for the first time in this city last night. It is a production of the ups and downs of life in New York. The piece has all the attributes that are thought necessary to insure success for plays of this class—climaxes worked up with considerable strength, realism in abundance, and, last but not least, in a work of this order, affective scenery and mechanism.

The plot is the story of a woman betrayed, and her terrible vengeance on the author of her wrongs, and on all his kith and kin. Others are drawn into the vortex, and for the nonce virtue has a hard time; but right must prevail, and at last the villians go handcuffed to jail, while several pairs of lovers are handcuffed together, not with steel bracelets, however, but with the bonds of matrimony. It is a strong piece, judged from a melodramatic standpoint. The movement is rapid, incidents following with a rapidity that keeps the spectators in a constant ferment of expectation. The piece is acted in satisfactory style. No one of the company soars so high above the other as to be specially mentioned. The players are all good in their respective parts, and tell the story of the piece well. This is more satisfying than to find a star of more than ordinary ability, surrounded by an untrained company, struggling to interpret a play. In the third act there is a scene in which the hero and his sister are left in an underground den, to be drowned by the incoming waters of the East River. The water-gate is opened, and in rushes the water. A very realistic and impressive scene.

Mrs. Ella M. Stevens.

Cincinnati, October 27, 1888.

To the Editor of The Better Way.

We learn that Mrs. Ella M. Stevens, wife of C. L. Stevens, Vice-President of the Pittsburgh Spiritualist Association, is rapidly coming to the front as a speaker She is pleasing in her manner, logical and forcible in her discourses, and, if given the opportunity, will soon make her mark in the good cause. Respectfully Yours,

MRS. A. M. GLADING.

Testimonial.

Dimebox, Texas, June 18, 1888.

DR. R. P FELLOWS,

Dear Sir:—Accept my thanks for the good your remedy has done me. I was almost ruined physically, but ever since using the External Application I have been improving every day, and can now truthfully say that I am a *new man* Wishing you the success you rightly deserve, I remain,

Respectfully Yours, J. L. P.

REMARKS—When such testimony as the above is given, none should doubt but that I have one of the greatest of known remedies (given to me from the spirit world) for the cure of men suffering from Nervous Debility, as the result of youthful errors and excesses.

DR. FELLOWS.

The Independent Club

Of Boston, Mass, will open regular week day meetings at the Welles Memorial Hall, 987 Washington street, Boston, Mass.

The exercises consist of a seance from two until three o'clock, followed by Ladies Sewing Circle At six o'clock supper is served, and at seven a fine entertainment will be offered until about half past ten. Mr J. Wm. Fletcher is the regular medium, but during the season others will assist, as they are selected by his guides, a complete report of which will appear each week in THE BETTER WAY.

The Club already hold Sunday afternoon lectures in Berkeley Hall. Mr. W. J. Colville closes his highly successful engagement November 4th., to be followed by Mr Gerald Massey, Mrs. Isabella Beecher Hooker, Mrs J. S Palmer, Mrs. Lillie, J. W. Fletcher and others All letters addressed to F. V. FALLER, 31 Bowdoin street, Boston, Mass.

Mrs. Laura Bradford.

I notice in THE BETTER WAY notice of the death of Mrs. Laura Bradford, of Erie, Mich. For years she went regularly to church with her husband, Deacon Cyrus Bradford, until their eyes were opened to the truths of our spiritual philosophy. Since then their work has been in unison with their loved ones gone before. She is now with her little Agnes in the better land. With many friends, allow me also to extend the hand of sympathy to her bereaved husband, and to assure him that she lives in our every-day lives, and that we are conscious of her presence about us always. FRED HOWARD PIERCE,
Clairvoyant. 1001 West Franklin street, Jackson, Mich.

Toledo, Ohio.

October 29, 1888.

To the Editor of The Better Way.

We have had the pleasure, during the past few weeks, of listening to a series of interesting and instructive lectures, given through the mediumship of Mr. D. A. Herrick, of Jamestown, N. Y., trance speaker, physical medium and independent slate writer. Mr. Herrick has given good satisfaction as a trance speaker while with us, and has also been very successful in his seances on week evenings. He, in connection with Mr. J. B Jonson, of this city, a fine physical and cabinet medium, has been holding a series of seances, which cannot fail to be instructive to Spiritualists and investigators. At their dark circles they sit around the table, joining hands with the sitters, and almost as soon as the lights are extinguished, the different instruments are played upon and floated about the room; voices of spirit friends are heard speaking through the trumpets; messages are written and placed in the hands or pockets of those for whom they are intended. I have several times received communications from one who was very dear to me in earth life, and consider it my duty to heartily recommend Messrs. Herrick and Jonson as honest and conscientious mediums, and valuable exponents of the philosophy of Spiritualism.

Yours, Fraternally, W M. SMITH,
Sec'y, First Alliance of Progressive Thought.

Pittsburgh, Pa.

To the Editor of The Better Way.

F. S. Ripley's engagement closed here last Sunday, October 28, before a crowded house. Mr. Ripley's controls advanced some radically new theories while here which, although new, were accepted by some, while others could not fully grasp them. He was not engaged for next year, as, in all probability, his time is all taken up.

Mr. G. W. Kates and wife will be before the Society next month, and Mr. Emerson was to fill week nights of the latter part of the month with tests. With regard to the $10,000 subscribed for a temple here, one of the prominent members of the Society expressed himself thus: "Well, I wouldn't take 25% and collect it."

Oct. 30, 1888.

THE LIGHT-RUNNING

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Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

NOVEMBER: Walter Howell.
DECEMBER: Mrs. E. A. Wells.
Feb. 1889; Mrs. N. T. Brigham.
March, 1889; Helen Stuart-Richings.
April, 1889; Jennie B. Hagan.
May, 1889; Edgar W. Emerson.
June, 1889; Edgar W. Emerson.

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Spirit Communion.

What is spirit communion?

To know that those who have passed on are living, and at times they can make known their individual presence through what are called mediums.

Why are these spirits sometimes called ministering angels?

Because they are alive to our spiritual interests and necessities, and are ever ready to aid us in difficulties and comfort us in affliction.

Why was Jesus misunderstood?

The spiritual sight of the people living at that time was clouded, as it is with many living in these times, so that they will not accept this great and progressive dispensation.

What has spirit communion established as a self evident fact?

That if a man live he shall never die.

What is it to escape from this earthly casket?

That we enter upon a life continued in the world of spirits.

How can we, as mortals, prove this life continued?

That by the touch of angel fingers the veil can be removed, and we meet and commune and mingle as one.

Why have we entered upon a period of the world's history when to live is sublime?

Because the facts and demonstrations of spirit power are claiming almost universal attention; for they concern the welfare of every child of earth.

What phase of divine truths illustrates itself?

The angels are to-day clasping hands with humanity, and the iron chains of bigotry are being loosened and all are liberated from their superstitious training.

Why does heaven and earth unite in thanksgiving?

That death is conquered, and is no longer the king of terrors, but a welcome messenger to the faithful and true, opening the gates of eternal life.

What does spirit communion show us?

That the departed have taken up the work sundered here, and carried it upward and onward to comparative perfection.

In the light of progression how do we view Jesus?

As a grand medium, in whose teachings we see beauty and grandeur never beheld before.

What new songs do children of Sabbath schools now sing?

They are singing of the evergreen shore, of happy homes and hearts, showing that the soul craves and has found a better prospect of the future life, than was taught in the dismal past.

How shall we be kept from wrong doing and evil?

By our angel helpers, who will lead us by earnest effort to good deeds and spiritual attainments.

What will our garments be like in spirit life?

Like those we have woven for ourselves while in earth life.

What counterpart of Modern Spiritualism do we find in the Bible?

Angels appearing to Abraham, forms were seen on Mount Sinai, a spirit appearing to John on the island of Patmos, Peter going into a trance and seeing the spirit world, and from the tomb came the spirit form of Jesus to his disciples, and broke and ate bread with them and dematerialized before their sight.

What is the index of the inner life?

Honest dealings and good deeds that will instruct our minds and elevate our souls.

Of what benefit is spirit communion?

It gives us joy to know something of the world in which we are sooner or later to be ushered into.

How is death conquered?

By spirit communion; by listening to the voices of loved ones who have gone from mortal sight, who are not lost, but passed before; and as they become educated in the lore of spirit life, they return to earth and impart it to humanity.

What, then, is Spiritualism in this sense?

A star that has dawned. Its brightest light is but a glimmer compared to what it will be when it shall spread over all the land and rise upward to its zenith of glory; and if we must keep abreast of it, we must be active, earnest, bold and steadfast.

What do we see in the life of Jesus?

An example of heroism and moral courage.

How?

By standing his ground boldly when the enemy assailed him. He was steadfast to the end, and though his great heart bled, he said to his enemies: "Forgive them, Father, they know not what they do."

How long will we need spirit communion?

So long as human beings weep for loved companions in the spirit world. So long as feet are bleeding and blistered in their struggles upward and onward towards the home of the spirit.

The Spirit World.

What comes from the depths of our souls in regard to a hereafter?

The spirit world and where located.

Where is the spirit world?

It is here.

How do you prove it?

By asserting that this is the primary sphere, where man becomes a conscious entity, where he enters the school of his individual life.

How is it the basis of his spiritual experiences?

Because the human intellect comes forth, creating its laws which shall cause it to rise to a better life.

When a child is born to physical life what does it contain?

The germ of all loveliness, the principles of an eternity, the basic points upon which rest thought and knowledge and particles, each of which is evolved a truth to fit it for future usefulness.

What does the spirit world contain?

Mortals just as they came from their material life of earth.

What has been the theory of the Christian?

That death ushered the human family to a life of blissful idleness with folded arms, or to a life of eternal misery.

What is our knowledge of a future life?

That it is a life of progression in an active busy world where every power is brought into play, and the spirit works out its conception of God.

What are we informed about other phases of spirit life?

There are homes, home associates, and home affections, trees and rocks, rivers and streams, men, women and children.

What does death reveal to the freed spirit?

The means of improvement and the method of instruction are more perfect and more clearly understood than when upon the earth.

How does death affect the soul clouded with error and superstition?

It is kindly drawn to embrace the opportunity to come out into the sunlight of truth, goodness and peace.

How should we view death?

We should regard it as a necessity. Without it no progress above a certain plane can be compassed by the spirit. Without its action in the world of matter, such a thing as physical development could not be conferred upon the race.

What becomes of the physical body at death?

It is very active in its effort to resolve itself back to the dust of the earth.

Then what information do we gain from these questions and answers?

That the real man or woman has simply said farewell to its house of earthly experiences, and has arrived at a clearer comprehension of the divine which was contained within himself—has not gone to some place from which it could not return, but if conditions were right it could easily identify itself and demonstrate the fact, that it had survived the shock of death.

Believe then, know rather, that when the body has ceased its functions the real man or woman arises to a world of action and progressive development to a life where it will become a more perfected image of the spirit of charity, justice and truth.

The Resurrection of Jesus.

(As our religious teachers have taught their views of this subject, let us, as Spiritualists, teach our version of it.)

How has the resurrection of Jesus been regarded by Christians?

As the vital principle of the Christian religion, the foundation on which the church is built, also the one great central fact of Christianity.

Did the resurrection of Jesus prove immortality?

No! Angels talked with Abraham, Moses and Elias were seen in their spiritual bodies. The seance of Saul and the woman or medium of Endor and many more, gave proof of a spiritual life before Jesus was crucified.

Why did Jesus rise from the grave?

As it is a law of nature for the material body to decay, so it is a law of nature that the spiritual body shall form at the dissolution of the material body.

What does the religious world say?

That he rose from the dead to prove immortality, which is not so, as ascended mortals had been seen and recognizedpreviously.

According to the record, how long did Jesus remain on earth after the resurrection?

One day—only one day, when he had such an important mission to fulfill to prove a spiritual existence! Surely a longer stay would have accomplished his purpose more fully. Perhaps the world, then, as now, scouted the idea of the return of spirit friends.

What is very foolish regarding the resurrection?

That Jesus entered the spiritual existence with his material body. There is no story in Greek mythology so silly as this. A material resurrection is the acme of absurdity; as the particles of matter which constitute one human body after death, enter into the composition of other human bodies and thus nearly all human bodies may be constituted at death of much that belong to other bodies at death.

What crumbles at the touch of analysis?

The physical resurrection of Jesus.

How must we regard the appearance of Jesus after his death?

As simply a spiritual manifestation; and it gives much weight to Spiritualism. Spirits were present when Jesus was born. When he gave his life to reform the religions of his day, they met him and he in turn returns as a spirit to comfort his disciples.

Spiritualism teaches us that angels are hovering over us. It has been the divinest, sweetest song that the Christian church has ever sung; and we have taken it up and are filled with hope by the voices that come from the spirit land.

Why the Train Ran Slow.

A man was one day making a trip on a mixed train on a Dakota road. Passage on these trains is never taken except for journeys of considerable length; walking is as easy and much faster for short distances. On this occasion the movement was even more deliberate than usual, and the passenger called the conductor to his seat and said:

"Isn't this motion pretty slow?"

"Well, we ain't flying I'll admit."

"Sure everthing is all right?"

"I thiuk so."

"Wheels all greased?"

"Yes, I greased them myself."

"Tires all on?"

"Yes; We run through the creek back here and soaked up the wheels so that they would stay."

"Any spokes loose?

"No."

"You are certain the wheels are all on the rails?"

"They was when I come in."

"Couldn't be possible that any of them are on and the axle dragging, could it?"

"I guess not."

"Are we going up-hill?"

"No; this is pretty middlin' level"

"Do you always run at this gait?"

"No; we generally hump along a little faster'n this."

"May I ask what is the trouble then?"

"Certainly; we found a two year-old steer stuck in a trustle back here before you got on and stopped and helped it out. You know the rules of the road are that in such cases the animal belongs to the company."

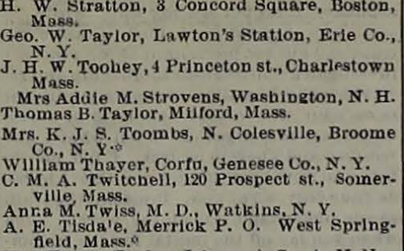
"But I don't see why that makes you run so thundering slow."

"Why, you blame fool, we're takin' that steer along to headquarters; got it tied on behind, and it ain't used to leadin' and don't walk up very well. I'm doing all I can; got the brakeman prodding it up with an umbrell', and an ear of corn tied to the end of the bell rope. If you think I'm going' to start up and go howlin' along and yank the horn off as good a steer as there is in the territory, why, you're mistaken, that's all. Us trainmen can't expect our pay unless we bring in some stock once in awhile."—[Texas Siftings.

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SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I'm Fred Skinner, a miner. I come because I know Willie Pickering. Will, you'll remember me, if I say I worked in the mines when I had an English master. Can you find my little Nan, bless her? Tell her daddy loves her, not to be afraid. Petie won't get hurt. Tell her Petie is a good boy, and the good angels will take care of him. Tell Barz, old fellow, to go to the medium. I'll talk to him; the old Harry (King Henry) says he'll help me. Now, I'm happy, and I take care of the poor men in the mines.

2.

I am Asbury Kimball; I want to reach Howard Kimball, so that she may know I'm happy. Mother is with me, and we together ask that you may take care of our son, Azzie. Howdie, tell your sisters that I came. You know I loved you best, because you were good to me. Howdie, Theophilus is in darkness, and Barker will soon come over.

3.

I am James Carre. I come to F. T. Ripley. He remembers me. I am an engineer. Through him I was first identified to a friend; a mortal, J. C. I'm very anxious to do good through Frank. I am a man of no education, except what I've got over here. I knew Frank Ripley when he first started out, and can testify to his improvement; I want him to know it. T. P. permitted me to come; he's full of a desire for good to humanity. Never mind enemies, Frank, old boy, the more strife they stir up, the more interest people will take in you. The very best thing bad men can do is to tell lies about good ones. I mean the best thing for good ones, because evil can't stay in the same place, and will float off like smoke, leaving the good all spread out for those to see, who were stirred up. So you won't lose anything, Frank. Now, I'm grateful to you, and I come back and talk through this paper. Do you remember my signal and Roey?

4.

I am Lucinda Latham; I want my daughter Alice to know I'm here. Darling, you were a very, very little girl. When I write you I will tell your age and the circumstances which I would not like to publish here. My Alice, I have known every change in your life, and we have watched over you. Now, wait for a long letter, my darling daughter.

5.

I am Merval; I want to say to my sister that I do remember all about things. Never mind, dear Rose, if you did answer me so sharply, you felt the sting more than I do. Try and forget it. I am very happy, my sisters, and where I live is very beautiful. I'll try and speak to you both through Mrs. Reid

6.

I am Mandeville J Ramsey; I want to reach Marie Ann Ramsey, a loved niece of mine, living in Cincinnati, a dressmaker by trade. I want to tell her that the accident was all the better in the end for me; that I am with Susie, my wife, my mother and father and little Patsie. We are very happy, Mamie; give my love to all the rest.

7

I am Jessie Newkirk of Perth, Scotland; I come to my brother, Warner Newkirk, living in Nashville, Tennessee. He is a plumber, and has lived in this city ten years. I want to tell him that Kithdell is all right, and that Sheenich is true to him as when he left her. She says, "when brother Warren comes home I shall go to America." Flora married Sandy Mac Doon, and will live in the old homestead. Write home Warren; they will be glad to hear from you, and believe me always near you, always ready to guide you.

8.

I am Dr. Ritchie; I want to speak specially to Inez Hatch. I can help you, and you are doing as well as you can; don't be discouraged. Seek the society of my medium, she can help you. Now, to my medium I would say, I can specially aid you to mature the phases of trance and writing. The future of your daughter is higher than you anticipate. She is a little willful, but good at heart. Don't be cast down, everything is brighter than when I first knew you.

8.

I am spirit Phyllis or Felicia; I want to reach Nettie or Mrs. More, of Hammon town. Nettie, I love you; I used to play with you when you were a wee little girl. I think I must have had very little earth life. Your father sends much love to you, and says he will do his best to make the boy come out all right. Now, dear Nettie, I want to control you and give tests. I will do my best, and only give the truth.

9.

I am Richard Jackson; I come to Thomas Jackson and friend Hall. Tom, I want you to tell Julie about me. Tell Frank to mind what he's doing, and tell Sally I'll come to her table. Now, Tom, I said I did not want to die, but I am real glad that I'm over here. I do hope all my friends will try to be ready before they come over. It's very inconvenient, this getting ready afterwards; but Tom, we learn better through experience, only don't have to have such a painful one, please. Now, take Dick's message to the people on earth, it may do some good.

10.

I am Jane Smithers; I come to Aggie Rowen Now Aggie, don't say you don't remember me; you and I were in the same class when you first joined the church. My sister and I used to come together. My sister is Annie; she married a Thompkins. Lu is here; she is well, and says she is delighted with the new baby. Grandfather is here also, and your sister and mother. Now, Aggie, I love to come, and I do hope you remember me.

Written for The Better Way.

Key to Immortality.

BY J. H. CAMPBELL, M. D., V. D.

CHAPTER III.

Age cannot prevent even the old and infirm from gaining human immortality; though the hair may be gray, the eyes may be dim, the voice may be weak, and the steps may be feeble, yet vita can preserve all. And even though the old body may be too much diseased to be preserved, yet the soul may, by the assistance of spirit power, collect material enough to form a kind of new body to live in, which will be so light that it can live best in the air—above the earth—but cannot reach perfection, and is therefore trying to come back through the real bodies of persons on earth. For there can be no perfect immortality only by keeping body and soul alive together.

All life is in the air. All mineral, all vegetable, and all animal life come from the atmosphere. All life began in infinite space. The matter of rock, and tree, and man, all come from universal space, and is continually coming and always will come. The matter of worlds is condensed from space, and as condensation still goes on, our world is still growing in size. The matter of all vegetable growth comes from the atmosphere, and thus trees continue to grow and will become perfect and live forever, ever green, like the cedars of Lebanon. The perfect tree will live forever! The matter of animal and human flesh comes from the atmosphere. Thus, the atmosphere contains the matter for all forms of life, and thus the highest animal in the perfected man, like the perfected tree, will live forever. And recently the atmosphere is so increasing in vita and life sustaining power, that persons have and can live on almost the constituents of the air.

The time was when a person would starve and die in a few days or weeks at most, without food, but now Dr. Tanner can live for forty days, and the young lady at Jeffersonville, Indiana, sixty-four days, and old man Brown, of Dayton, Ohio, eighty-six days, without a particle of common food; and others are now lengthening out the time and learning to live on atmospheric nutrition. But even this is not necessary, as the earth will always produce food, and in greater quantity and better quality than it does now. But I mention these examples of living on air to show the rapid increase of vita, the life sustaining power, in the atmosphere, and that nature is surely getting ready to sustain and maintain all higher forms of life upon this planet forever.

Human life is lengthening out very much in the last ten years. This is the official report from civilized countries, and many persons are now living that are over a hundred years of age, and some much older than that, and hale and hearty yet; and on the uplands of Mexico and Central America it is authentically stated that some are found living there over two hundred years of age; and now, as sanitary science is brought into use, life will still be more and more lengthened out, so that when the atmospheric conditions are fit, and man's knowledge sufficient, life can be continued forever and man become immortal, and thus the promise of Paul and the prophecy of John be fulfilled, and there will be no more death! There is sufficient power in vita to accomplish this, and you can commence to use it now.

The power of magnetism is sufficient to overcome gravitation (the strongest known opposing power), as demonstrated by the magnet holding this bulky substance suspended in the air so that it cannot fall. This you can all see and know to be true, and just as truly will vita overcome the power of death as this magnetism overcomes the power of gravitation. A few years ago it was not known that magnetism would overcome the natural power of gravitation, but it now does it and you all know it; and in a few years more you can all know that vita will overcome the natural power of death as easily as magnetism now overcomes the power of gravitation.

The last enemy to be conquered is death, and he surely will be slain. Then may earth's inhabitants shout for joy, and exclaim, "Oh, death, where is thy sting; Oh, grave, where is thy victory?" The time is near and the day dawns. I believe the forerunner is already born. He was born under vitapathic conditions. His birth, by the vitapathic process, was accomplished in twenty minutes, without any pain to himself or his mother. The size of his head and shape of his brain, the beautiful symmetry of his body, his features, his eyes, and look of intelligence, all point him out as the "coming man."

When there is vita enough in the atmosphere, and we employ it aright, all can live; but when there is an insufficient quantity of vita in the atmosphere, then we have sickness, pain and death; when there is but little vita in the physical atmosphere, then we have earthquakes, tarnadoes and cyclones, and violent commotions in the air; when there is but little vita in the moral atmosphere, then we have wars, murders and all manner of crimes; when there is but little vita in the sanative atmosphere, we have epidemics, pestilence, disease, and death; when there is but little vita in the spiritual atmosphere, then there is but little spirituality among the people. But as vita increases in our atmosphere, and its power predominates over all else, then wars, and murders, and crimes, and epidemics, and pestilence and disease, and death, will be banished from the earth; and peace and love, and health and happiness, and spirituality, and immortality and eternal life, will prevail throughout the world. This happy day can be brought about by the labor of well instructed, intelligent men and women, who will learn to employ the power of vita to hasten this glorious day.

Vita, the all-sustaining protoplasm of life, is now coming in such power, and is being so well understood, that it can be taught and practiced with great success. What is needed now is more physicians to learn and practice it, and more ministers to learn and preach it throughout the world. The harvest is truly great, but as yet the laborers are few. Those who have learned heretofore, even in part, are doing wonders with it.

To the great vitapathic system of health and life which is fully taught by the American Health College, at Fairmount, Cincinnati, Ohio, and which physicians of all schools are now graduating in, and practicing with wonderful success, is now added, and will henceforth be taught, the higher lessons in vita and immortal life. And the same course is open to intelligent men and women who want to labor in this higher calling. Who among you will learn these lessons of power and practice them for the good of yourselves and others. Every one of you can learn and accomplish wonders with it. Indeed, every human being is himself a miniature world and central power, with his own atmosphere around him. A finer and more vital vita can be collected and generated, and employed through the living human being than by any other way, and he can learn to concentrate it when and where he will; and do with it what he will. The wise can learn to preserve their own lives with it, cure disease and prevent death in others, and thereby make perpetual human life a success and an absolute certainty. Our students learn it quickly and practice it successfully; and even our patients catch the fire of this sublimer life, and throb with the pulsations of immortality. The vitapathic treatment cures the sick and keeps them well. The many pronounced incurable invalids that I have cured in this city in the last quarter of a century still remain well through this lapse of years; they have not had any kind of sickness since—they still live, with every prospect of a continuance. I proclaim to the world the final perfection and immortality of the last created and highest human race.

I have learned and also teach the wonderful and invincible power of mind over matter, and of soul over body, and of vita over all, which controls pain, cures disease, and prevents death! All vitapathic students learn

THE SECRET OF LIFE AND POWER.

by which the human soul has supreme control over its body and over all else besides, and can do whatever it will.

There is still one very important question to be answered, and it concerns each of you; it concerns all who have died and all who may die, before complete immortality is established on the earth. Will they have bodies and live after the dissolution of their old imperfect bodies? This is the question of all questions, and this we can answer, too.

Persons, with our instructions, can collect from the atmosphere enough vita to cure their disease, and preserve their lives to a great extent; and though, as conditions have been and are yet, they may not be able to collect vita enough to preserve their bodies forever, yet they can collect vita enough to clothe the soul with a new vital body at the death of this old body, and thus live on nearly as well as if the old body had been vitalized and retained.

Many ancients, and some still more modern, have done this. Moses and Elijah and Samuel, and many others have taken vita enough from their old bodies and from the atmosphere to make new living bodies for their living souls; and some souls in these modern times take on so much vita that they appear visibly to their friends, who see, and know, and recognize them. This is becoming so common now that thousands and millions have been seen this way, and conversed with as in their former lives

There is hope for all the so-called dead, but still more, there is hope for the living. Those living now can certainly learn to take on enough vita while here in the body, so that, though the old body may wear out, the soul will be clothed with a new vital body and live forever, and thus be sure to have immortality without waiting for a future resurrection. We can learn the use of vita now, and prepare to live a fully developed immortal life. And, more still, we can learn to use vita, (while in the body) so to clothe our souls with a new vital body, that we can go with it without the old body where we will, even while this old body still lives I, my self, have done this many times, and I, in my new vital body, have been seen by so many thousands of people at different times and different places (away from my old body), that it has become a well ascertained fact that the soul, in its new vital body, can live on, as natural as life, and can be seen and known as before. And though this old body may wear out with hard work in curing others' yet I now have my new vital body with me, and, therefore, am immortal, and shall live forever, complete in all my parts and powers, still learning, still gaining in wisdom and power, enjoying all, loving all, while eternity shall roll its ceaseless rounds.

Modesty and humanity are the sobriety of the mind.

Old friends are precious landmarks in the history of one's life, and not to be replaced by new ones; and it is sad how time reduces the number as one gets on in life.

Every man has obligations which belong to his station. Duties extend beyond obligations, and direct the affection, desires and intentions, as well as the actions.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

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[TITLE PAGE.]

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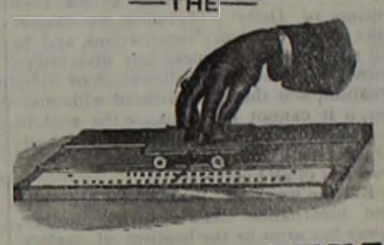
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To King Henry VIII.

Generous Soul:—All we can know of life beyond the grave, is by spirit return and the open Book of Nature. But Spiritualism proper is without a parallel and unfolds to us the immortal law of light and truth, and accounts for everything. We cannot scale the heights celestial without unfoldment, but I must confess that your answer does not satisfy the standpoint and gleanings from spirits of exalted attainment, and whose teachings are that knowledge is born in spirit life, and we mortals neither pervert nor accept anything not previously understood.

We are also told that we were born of Deity, deific babes in the love atmosphere of the infinite, and hence it is we can conceive of no first great cause with God or nature, but all that ever was, is, omnipotent mind or spirit and eternal matter, the dual godheads of the universe. Mind is the great acme of all life, and the omnipotent mind of deity, permeates every niche of space and molecule of matter, and animates all life in the germ, but material life does not give birth to mind, that belongs to Deity and had no beginning.

Now the Solar System has its suns and each sun has its constellation of planets, and each planet has a multiplicity of soulless spirits to incarnate, and like the germ in the bud we must unfold our own individuality. The soul seems to be the most important part of our spiritual being, and alas, the least understood.

But the soul proper is the covering of the spirit, and evolved through nature's law, the wedding of spirit and matter (we say born) and the soul partaking of the nature of both, the disease and wrong doing is the cause of our suffering after death. But God is not known to blunder and incarnation is the only avenue to expand the mind, develop the soul and unfold our individuality, and but for incarnation we would be to-day in the love realms of Deity. Therefore, we cannot take issue with many incarnations, and to do so is only to expose our undevelopment or to destroy the ultimatum of Spiritualism, and the child imbued with matter, if it cannot individualize the soul in one short life-time, it must lose its inheritance (soul) and go back into the great reservoir of all life.

But the ways of Providence are wise and incarnation like a loving mother, opens her arms to the baptism of matter, and what the child of God's fails in one short life-time it may make up in another, and, what is more, we are not confined to one world to individualize the soul.

These waltzing planets differ in size, age and unfoldment, and souls incarnate from one planet to another according to the needs required and the unfoldment of the planet. And this accounts for the great minds in all ages; spirits incarnating on our baby-world from other planets of exalted unfoldment; also why we differ in opinions and our personalities.

But let our orthodox Spiritualist take heart with advance thought and endless progression. Incarnation is the Christ principle and Jesus told Nicodemus that he must be born again; and so it is man exist to-day has ever existed, and will ever exist, and touch the shores of earth until matter is conquered and he stands a full orbed angel. Heaven is something to be earned and we must work as well as pray. Truth is eternal and just as sweet from the heavenly manna to-day, as it was 1800 years ago, when the lowly Nazarene was crucified for opinion's sake.

THE BETTER WAY belongs to the many and I must close before the toiling Editor begins to frown. No, my noble spirit, I am nothing more than a common farmer, with no pretension to science, and but limited education. To number two—to make something out of nothing, or an immortal soul out of perishable anything; is so incomprehensible to my finite mind, and foreign to God's perpetuated motor, that all I can say is, to stop my pen—no disrespect.

Yours for light,
JOHN G. ARNOLD.

TO JOHN G. ARNOLD.

SIR:—True it is, that all you can know while here, of life beyond, must be vouchsafed by those who return to the earth. True is it also, that nature is everlasting, and in her book you may read eternally. Spiritualism, or the predominance of spirit over animal, spreads before us all things. And the knowledge of the law underlying each phenomon of life accounts for it.

Regarding the spirits to which you refer, "of a highly exalted station," I can only say, that since my progress from darkness to light, I have been a pupil in the school of Newton, Herschell, and Bacon, and transmit to earth what they enable me to grasp. I know there is much taught claiming to be of sublime origin, yet to a thinking mind this teaching is impractical, contrary to nature and nature's law, highly speculative, and savors much of the tweedledum and tweedledee metaphysics of a French age not long past. I mean the terrible time preceding the horrible French Revolution, in which the metaphysicians tried to convince humanity that it did not live. Sad to relate, man is more apt to be elated and enthused by a teaching which indulges in high flights and mighty speculations, aye, is he eager to accord to the spirit teacher of such doctrine great wisdom, while those that come to earth from the common sense realm, teaching the practicabilities of life here and hereafter, teaching love, and truth, and justice, with the simplicity of a little child, those spirits, I say, are deemed of a lower order, standing upon a pedestal a little more common than ye wise men. I claim no exaltation; my desire is to do good, and amend for a misspent earth life. What I know and can grasp of truth I teach, and teach conscientiously, and I do know that with spiritual science is mingled much of the dross of hair-brained imagination.

Sir scientist, your are using that oft repeated word "unfoldment," one of the labels in the spiritualistic drug shop, conveniently placed upon any and every budget of medicinal knowledge; or, better spoken, upon every logical or illogical set of words coming from spirits, either in or out of the body, claiming Spiritualism. What mean you? and still more, What mean they by this oft repeated word? You are advanced rather than unfolded. You are enlightened, illuminated, rarified, purified, educated, changed, every avenue is opened, in a word spiritualized. The word unfoldment relates more especially to things. It is too often misused.

Truly are we part and parcel of God. Truly, also, is this universe an eternal verity. God is every thing. God is love, hence love embraceth all things, not only individuals. The law of eternal life separateth not spirit and matter. The great intelligence, the divine will is, and pervadeth all things alike. All things advance, and man with them. Babes truly are we. Babes just as truly are the little world's born. The same law which provided for the advancing and gradual beautifying of the worlds and the universe around us, provides alike for us. What is "mind," my friend, save the spiritual essence of the sense? the infinite intelligence which is in all things, but is most manifest to man because he is?

My friend, you have announced rather startling facts regarding your "soulless spirits." How do you know that this is so? And what mean you by a soulless spirit? Life germs are as much immortal in the twinkling of an eye as are they ever. The spirit body is as the spirit itself; and both are incarnated as time passeth on, after the conception upon the earth.

This little ball is not the only one inhabited, and these experiences are not the only ones provided by infinite wisdom. God is an utilitarian, or, that I might be better understood, the principle of life is entirely utilitarian, and "soulless spirits," as you deem them, are not crowding space, jostling one another to see which will be the first used. Every life germ draweth nigh unto its mission, if I may so express it, and draweth nigh because it is infinite, divine, impregnated with the selfhood of God.

By soul you mean the spirit body. Know you, oh! mortal, that the spiritual body and the physical body grow together; that the spiritual body is only a higher and more etherial type of matter, beyond the cognizance of ordinary mortals; like unto this, science has demonstrated that tones there are, higher and purer than the highest musical tones of which the ordinary ear is capable of receiving. Likewise she has demonstrated a higher spectrum, beginning with tints and hues rarer and more delicate than the violet. These hues can not be imaged upon the retina of an ordinary eye. Now, oh! man, like unto this is this etherial substance, correspondential to your visible matter. To the clairvoyant this body is as perfect as the physical, and as truly individualized in form and feature.

This being the case, but one conclusion can be drawn. Incarnation is, by divine law, the avenue by which we gain earth experience; but, having become incarnated, we have grown our spiritual body, and whatsoever has been done amiss here may be perfected by the individual set free from his tabernacle of flesh.

If reincarnation be necessary, why are not spirits missing from the realms of immortality. Nay, nay; we are centralized, deified, individualized at the conception, and will go on, the same individual, throughout the endless ages of eternity, without being obliged to occupy a tabernacle of flesh.

Seek to know thyself, oh Arnold! Seek a fitness for the realms of infinitude.

Humanity's friend,
HENRY (TUDOR) VIII.

Fraud! What Shall We Do With It?

To the Editor of The Better Way.

There seems to be quite a commotion in Spiritualistic ranks and among a certain class of Spiritualists, with regard to what they are pleased to term "fraud." No sooner do a few persons, met together, commence relating certain phenomena which have occurred in their presence than some one of the party is sure to strike the key-note of "fraud,"—if not actually making the charge of fraud against any particular medium or seance, still casting the cloud of doubt and suspicion over each and every phase of physical phenomena, which they, from shortness of spiritual sight, or an entire lack of the same, are unable to discern. These people are the present day Pharisees who boast of their own suppositious goodness and perfection, which is neither more nor less than the loathsome, detestable cant of old time hypocrisy. Truly, it is of people such as these that a true Spiritualist has to beware; they are even as snakes in the grass, and are far more to be dreaded than the most hardened materialist or orthodox bigot.

The discussion of our neighbor's faults is certainly not the best way to help him overcome them, nor does it, as a rule, assist us to overcome ours, and if those omissions of duty on the part of our neighbor are purely imaginary on our part, and take root in our own thoughts alone, the fact of accusing him of untruth and fraudulent practices will certainly rebound eventually upon us, much to our discredit and discomfiture. Let us endeavor to gather the truth unto ourselves, letting all that falls beneath our standard, "severely alone" and treating all persons and incidents that appear liable to unfavorable criticism, with a "policy of masterly inactivity," casting meanwhile over them the mantle of human love and kindly feeling, ever taking for our rule, that the first amongst us who is perfect—that is, who self to self, can conscientiously say he has never failed in aught of his duties to his fellow-man and to the Infinite—that one is he who shall cast the first stone. Fraud and untruth will die a natural death, if left to themselves, even as a fire will gradually become extinct if undisturbed and no fuel is added; and if we carry the lamp of truth alight within us we shall very readily be able to discern the true from the false; the gold from the alloy, without the assistance of those other officious, systematic fraud-hunters and scandal-mongers who revel and delight in the mire and filth of their own corrupt creations.

EXCELSIOR!
Onset, Mass., October 19, 1888.

What My Lover Said.

By the merest chance in the twilight gloom,
In the orchard path he met me;
In the tall, wet grass, with its faint perfume,
And I tried to pass, but he made no room;
Oh, I tried, but he would not let me.
So I stood and blushed till the grass grew red,
With my face bent down above it,
While he took my hand as he whisp ring said—
How the clover lifted each pink sweet head
To listen to all that my lover said.
Oh, the clover in bloom, I love it.

In the high, wet grass went the path to hide,
And the low, wet leaves hung over,
But I could not pass on either side,
For I found myself, when I vainly tried,
In the arms of my steadfast lover;
And he held me there, and he raised my head,
While he closed the path before me,
And he looked down into my eyes and said—
How the leaves bent down from the boughs o'erhead
To listen to all that my lover said.
Oh, the leaves hanging lowly o'er me.

Had he moved aside but a little way
I could surely then have passed him,
And he knew I never could wish to stay,
And would not have heard what he had to say,
Could I only aside have cast him.
It was almost dark, and the moments sped,
And the searching night wind found us;
But he drew me nearer and softly said—
How the leaves bent down from the boughs o'erhead
To listen to all that my lover said.
Oh! the whispering wind around us.

I am sure he knew, when he held me fast,
That I must be all unwilling;
For I tried to go, and I would have passed,
As the night was come with its dews at last,
And the sky with its stars was filling;
But he clasped me close when I would have fled,
And he made me hear his story,
And his soul came out from his lips and said—
How the stars crept out when the white moon led,
To listen to all that my lover said.
Oh! the moon and stars in glory.

I know that the grass and the leaves will not tell,
And I'm sure that the wind, precious rover,
Will carry his secret so safely and well
That no being shall ever discover
One word of the many that rapidly fell
From the eager lips of my lover.
And the moon and the stars that looked over
Shall never reveal what a fairy like spell
They wove round about us that night in the dell,
In the path through the dew laden clover;
Nor echo the whispers that made my heart swell
As they fell from the lips of my lover!

Written for The Better Way.

Sensuous Phenomena.

BY JOHN WETHERBEE.

There seems to be a great effort even among Spiritualists to squelch or relagate to lower seats phenomenal Spiritualism. Do such know that the phenomena are all there is that distinguishes modern Spiritualism from other forms of religious beliefs? Its sentiment, its ethics, its philosophy are common property with the others, and the widespreading belief in Spiritualism due wholly to its phenomena has improved the sentiment, the ethics and the philosophy of religion in general, as taught in our pulpits, and our *raison d'etre* rests wholly on our phenomena; that is our physical or sensuous manifestations, which cast a lustre of truth on many platform utterances, that without the sensuous manifestations would drop into the commonplace and hardly command a hearing.

There seems to be an effort outside of our ranks to put down physical mediums, and that means put out Spiritualism, and they get great aid from some inside of our ranks, or those claiming to be inside. Many of the latter hardly know what they are doing, but are simply used by the designing ones; but the long pull and the strong pull and the pull all together are wholly on the outside a Catholic influence and a Talmagian Christian influence. The Fox girls have joined the Catholic Church, and are exposing Spiritualism, or rather exposing themselves as frauds. They are to be pitied, but Spiritualism will endure all the same. Was there ever such a wicked farce performed as the trial and conviction of Madame Diss Debar? It is possible that she may have deserved incarceration, but not on the merits or demerits of her mediumship. The testimony of a wealthy, sane man, an eminent lawyer, amounted to nothing; he could have given his house to a Catholic charity or to a missionary society, and nothing but "well done" would have been said. She redeeded the property without being asked. No wonder lawyer Marsh is disgusted and has retired. I am glad he still endorses her mediumship, as I do also. The woman as a woman is another affair. The results of that trial is a menace on mediumship, the only evidence we have, that if a man die he shall live again. The secular press, the Christian church and the Catholic influence are all against it, and right or wrong are bound to put it down, and they have the hearty co operation of many claiming to be Spiritualists, whose object is not to extinguish Spiritualism, only the physical manifestations. Those who are not hypocrites are stupid fools. Do they not know if they cast the phenomena out of our synagogue the synagogue itself will collapse? All these people believe in honest phenomena, they all say, but they never find any. Bundy, of the R. P. J., is a representative of them. When did he ever find an honest medium that was worth sitting with? He is a very fast witness against the phenomena, especially the phase of materialization. I hope he has found his match in Mrs. Wells.

Speaking of materialization, which seems to have been the culminating phase that has drawn the enemy's fire, both inside and outside of our ranks, it seem to invite me to defend it, all the sensuous phenomena, as we have said in commencing this article, are practically asked to step down and out by these advocates of "clean Spiritualism" (?), and what is said against materialization can be said against every phase, even down to the simple rap. They are inexplicable; they all prove intelligence that claims to be from the spirits of departed people who have finished their earthly life and communi-

There has been a great deal of fraud cate that fact to us, and that seems to be their direct if not their only mission, and admitting that simple fact, it is the discovery of the ages.

in the physical manifestations; it led M. A. (Oxon), editor of London Light, to say, "the spirits who are able to deal with gross matter, so as to produce physical manifestations, are beings who are not possessed of high moral consciousness. Whether they are instruments in the hands of more progressed intelligences or not, the fact remains that they cannot be relied on as judged by the laws of human integrity." But fraud does not affect the fact of intelligence; a low or undeveloped spirit proves a future life just as much as a good or reliable one would.

It is astonishing how many well-known Spiritualists are opposed to or prejudiced against this phase of materialization in which fraud has often been found; but we think the frauds of mediums, either as acting a part, or employing confederates have been few comparatively, and far more frequent on the other side of life than on this side, but the phase, owing to its suspicions, condemns, and also its manifestations have been douttful and unsatisfactory. The full form manifestations have violated our ideas of spirits, for they have been apparently veritable human beings, and in being so, they have not been always, or often even approximations to the persons as we remember them, hence there being now and then an "exposure," even when nothing is exposed it seems to throw a doubt on many which are unmistakable spirit manifestations, because not appearing as remembered from life.

I am as certain of the materialization of spirits as I am of anything, but I never saw a duplicate of a departed friend in my life, hardly ever more than an approximation, and not often that even under tests that prove them to be spirit and not mortal manifestations.

One who has appeared to me often, and I think for a purpose and through four different mediums is never the exact image of him as he was in life, at best only an approximation, and though giving me evidence of his personality by something he has said, but objectively something is wanting. The forms also of this individual, as they have appeard at different seances by other mediums, are not objectively duplicates of each other, only approximations, and though in each case they have proved to be spirit manifestations, and even given tests of being the person they claimed to be, they, in no single instance have made any connection with same claimed form at other seances. So it cannot be mind-reading, for I have almost overflowed with the desire that such a connection should me made. It is very evident these are materializations and not resurrections. Nobody supposed they are the latter, and I cannot help thinking the materialized form is used by sundry spirits, slightly modified, so as not to be wasteful of the raw material. Often, I think, it is the cabinet spirits playing many parts, perhaps used by the spirits that they claim to be, and if so is it a fraud? It is, certainly, if the cabinet spirit assumes to be our relative or friend, but it is a fraud on the spirit side of life, and perhaps the purpose may be a holy one. I am sure when there is confederacy it is oftener on the other side than on this.

Now, when we remember the conditions and the occasional frauds and their possibility and the fact also when honest, they are but approximations, so that nine times in ten they are not recognized, and one not supposing, for an instant, that spirits would act a part, the inference very naturally would be another fraud, or it is all fraud. I do not blame people for doubting the pretensions and being disgusted with the apparitions or even considering the phase a humbug. If I had not a very wide experience and under perfect conditions found the fact to be spirits, even when objectively they failed to be duplicates or approximations of the parties they represented, I would probably have been a doubter. I do not blame people for being careful, taking them, *cum grano salis*, but I do blame them for being roughs, or disturbers, or supposing that the door of spiritual truth can be forced open by the hand of violence, and who have not learned that there is a relation existing between external phenomena and internal individual unfoldment.

I wish it understood that I am a believer in the phenomena and am not unmindful of what the phenomena teach. I can draw my own inference, and need not the stimulent of platform teachings to teach me my duty to myself or to the world around me. I am glad the platform is patronized; that the audiences are large and many of them; but conversions to our truth are made by the sensuous manifestations. Seeing is believing. Spiritualism is a matter of experience rather than argument. I have known thousands who have been converted to our truth by the manifestations. Professor Wallace is one, and the late Epes Sargent another. I do not know of one who has been made a Spiritualist by argument—not that I love the sensuous proof more.

Boston, October 21, 1888.

An Old Time Imposter.

The following editorial from one of the secular papers, (Pittsburgh Times,) is a very good idea of the way intelligent people regard the Fox sisters:

Mrs. Dr. Kane, the original Maggie Fox, of the "Rochester Knockings" fame, appears in public after more than thirty years, to confess herself an impostor. She says that those alleged "spirit" manifestations were produced by manipulating her great toe? She is in various cities producing the old time "rappings," declaring that it is the way that she and her sister years ago humbugged the public, and that she has kept silent about it ever since. Mrs. Kane does not appear to realize in what light she appears in the sight of all decent people. Her confession utterly discredits her. If she was an impostor then, how can she expect to rank as a truth telling person now? Her present tale may be the true one, but will persons believe her after filling the world with a monstrous lie and sticking to it for thirty years! She was a wretched impostor once. What is the proof that she is any better now? We have no concern about Spiritualism. We only say that Mrs. Kane is not a good witness against it, so far as her story goes about the old time "Rochester Knockings."

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